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CONTENTS

	PAGE
RELIGION AT THE COLLEGE LEVEL. Milton M. McGorrill	3
WHAT CAN I DO FOR INDIA? W. Weston	12
REAL RELIGION AND THE DEPRESSION. Ivan Murray Rose	20
THE PREACHER AND SCIENTIFIC BOOKS. George F. Finnie	26
RELIGIOUS REALISM. Milton G. Evans	32
THE PERSONALITY AND THE SOCIAL CONSCIENCE. Rolvix Harlan	42
ON THE TRAIL OF THE ARCHÆOLOGIST. I. G. Matthews	52
STUDIES IN THE HERMETICA. Albert N. Corpening	66
EDITORIAL NOTES	80
BOOK REVIEWS	86
BOOKS RECEIVED	127

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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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RELIGION AT THE COLLEGE LEVEL

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University of Colorado

CAN religion be taught effectively in college? Will religion ever be a native citizen of a campus? Do the present-day college and university young people really want any opportunity for religious expression? If they do want it, are educational leaders providing the avenue along which it may be obtained? With some of these questions in mind the writer, during the past summer, at the request of the University of Colorado, visited several universities in the Middle-West and the East to discover what they were doing in providing religious leadership of students. In view of an experiment in religious work at the University of Colorado such a trip would give to the traveler a view of what other universities were doing in regard to the same problem. This article is in no sense a report of the trip, but rather a reflection upon some of the tendencies that were revealed in this phase of student life. Certainly no one these days—least of all the writer—would presume to state dogmatically what should be done in regard to student religious activities. One who affects " to know it all " is in large danger of having his opinion entirely discredited. An examination of what is going on, however, does reveal certain things worth thinking about.

There is a new interest in religion on the part of those who are responsible for education. This interest seems to be some-

thing more than a fad. The varied experiments on many campuses are indicative that something is happening. Deans of chapels, professors of religion, schools of religion, cooperative religious movements, multiform student activities are the evidence. What underlies this movement? For one thing many of these educators believe that the neglect of a great area of human interest, in which significant events in the drama of civilization have been played, is hardly a true way of acquainting students with what the past has done. It is further recognized that religion is one of the ways of approaching reality. It is a technique of discovering truth and a means of utilizing that discovery. Its instruments are not those of physics, chemistry or astronomy. Nevertheless it is a technique and should be given consideration. But there is another reason which forms itself into a suspicion more felt than defined, namely, that a person skilfully trained with no purpose imperative enough to command the life is of little social value. Many sincere and intelligent people are convinced that much education has resulted in being " all dressed up with no place to go." If life is not worth living, training for it is hardly worth doing. Introduced in various ways and for several purposes, there is a new interest in religion on the part of some representatives of higher education.

One sees further that there is being carried on a very varied attempt to approach the matter through deans of chapels, courses in religion, directors of religious work, various activities from giving freshmen orientation for college to providing services of worship. Those considering work at a given institution must be wary of copying what others have done. The secret of the success of many experiments is that each has grown up indigenous to its own campus. Attempts at transplanting are not conspicuously successful. The type of organization for religious work seems to make little difference. The University of Illinois and Cornell University operate on diametrically opposed ideas in organization, yet each is successful

in its own way. The writer is convinced that almost any plan will be useful, provided the leadership affords the highest type of personality and training. One feels like issuing a solemn warning to those contemplating religious work on any campus —if that work is to be successful, it must grow up out of the natural situation. Let no institution think that it will solve its problem by copying what any other institution is doing. After a serious and intelligent study of one's own situation, a knowledge of what others are doing may prove fruitful. Religious work with students has gone in waves. Each wave was to be the one which would wash our shores clean of all problems. The Student Volunteer Movement, student pastors, campus organization, courses in religion, chapels—all in their turn were thought to be able to bring us out of the wilderness. Every one has taken its place as a contributing element in student religious life, but has not been the cure-all. A religious program must be a natural outgrowth of the given situation, not a copy of any other.

The difficulties in the way of doing religious work on any campus are numerous—probably no more plentiful than in any other cross-section of life—but they do seem tremendous. There are traditions in some institutions of higher learning that cause each succeeding generation to deal indifferently with anything suspected to be religious. There is a sort of holy pride in dealing roughly with religion. This is perhaps a pose with many, but nevertheless to puncture that exterior requires tact, intelligence, sympathy, *and patience.* There is the heavy schedule of prescribed courses that makes difficult for students the taking of any credit courses in religion and obtaining any reliable material on religion with which to think. The writer has had many students sincerely state that they intended to take the course in religion but found prescribed courses so numerous and conflicting that it was impossible. The wise-cracking, cynical professor who sharply attacks religion and gives no intelligent reconstructed view of spiritual life is one of the

serious problems religion faces. American students, as Americans in general, are inclined to think that a man who is an eminent authority in one field is competent to express opinions in another. There is also the difficulty in penetrating very often that most vital discussion of religion that takes place in the well-known " bull sessions "—the informal, impromptu conversations after dinner around the fireplace or late at night in the students' rooms. This discussion is one of the most potent influences in creating student attitude on any subject. Stephen Leacock once said that if he were to found an institution of learning the first thing he would do would be to build rooms where students could meet and talk. Wise man! One would wish that persons participating might have a few more facts to deal with or a little more experience to be considered. Then of course there is the social opprobrium attached to those who with regularity attend church. The inevitable conclusion the student draws is that if he is to be consciously religious he must not be caught at it. (This is far more real than most persons realize. The college student is the most sensitive to social approval of any representative of *homo sapiens.*) Last of all, one must list the fact that churches in so many, many instances have failed to establish relationships with students on the plane of their problems, personal and intellectual. Here are some of the hot spots in the area of difficulties. These are not all, but they are the chief ones.

What can be done about the matter? I am assuming that those reading this article believe that churches alongside educational institutions shall have the strongest ministers possible. That matter has been handled adequately, so I leave it. But it is possible to do more. Colleges and universities themselves may foster an attitude on the part of administration and faculty that is more genuinely human and appreciative of student life than exists at present in many institutions. Cynicism, contempt for students, lack of sympathy with real difficulties however small should cease. A free fellowship of inquiry and

search ought to characterize faculty-student relationships. Alas and alack! How often is it found? Faculties can do something about this without becoming sloppily sentimental or intellectually careless. Such remarks as "that bird will never get another chance to ridicule me"; "he would not give me credit for working if I sat up all night for a week"; are not always from lazy students. They come from those who have caught the contempt with which their professor holds them. Fortunately such professors and leaders are in the minority.

In the second place, the establishment of courses in religion in various institutions ought to be accompanied by a freer opportunity for students to take them. This may be interpreted as special pleading. Well, view it that way if you wish. If religion, which deals with life adjustments, purposes, and values, is worth putting into the curriculum, it should be so given that it may be taken by students interested without unduly interfering with a prescribed schedule. The problem of students with religion is often a matter of insufficient information; factual material is lacking. They have quarrels with inherited views, but they have little intelligent guidance as to the solution of the problems. Being unable to evaluate the old as well as unacquainted with the new, they relegate religion to the realm of worn-out ideas and pass it by as they would specimens in a museum. There is a remnant on every campus that would like to be intelligently informed in religion. That remnant should be given a free opportunity within the regular curriculum.

The third effort that may be made is that church leaders or those responsible for religious work on a given campus may encourage personal interest in students. Find a small group of professors who will occasionally have groups of students in their homes for dinner or an evening by the fireside. As one distinguished leader of religion said, "the circuit on which religion runs is the personal one." It was his opinion that perhaps the most useful thing he and his wife did last year was

the entertainment of over 1,200 students in their home. If necessary for churches or institutions to assist such persons financially in such a matter, let it be done. Pay the expenses of such affairs. This will establish friendships, open opportunities for counsel, tend to break down the destructive depersonalized attitude that is creeping into American education as the institutions grow larger. Strangely enough the act that one is not obliged to do impresses those concerned as significant. Fellowship with students that is sought for its own sake has large possibilities of usefulness. Those who are destined to influence students religiously will find that such is obtained on the path of sincere friendship.

The above, of course, will only open doors. After doors are open one needs to have some idea in what rooms vital religion will be found. We need to ask what it is in religion that is worth helping students to obtain. Let us dispose at the start with that haunting figure named " student religion." There is no such thing as a " student religion." Religion with students is no different in its purpose than religion with other persons. The ways of obtaining it and holding it and making it function may differ, but the values of religion are as useful with students as with housewives, clerks, bankers, or what not. Commencement speakers and lecturers in general seem to be ignorant of this simple fact. Many of them seem to be desirous of impressing members of the department of philosophy rather than providing students with something practical.

May I suggest three objectives which may underlie the total religious program? Let us first help students to obtain a reasonable conception of religion as an activity in the social process; that is, to see religion historically conditioned and historically conditioning other situations. Religion shown as one of the total factors in making civilization what it is has been neglected. State education has faced every other factor that has contributed to the social process, but by its fear of violating the principle of the separation of the church and state, it has

failed to look upon religion in history with an appraising eye. Church-controlled higher education has too often had a thesis to defend which has prevented it from becoming thoroughly historically minded. Fortunately the teaching of religion has taken on a broader aspect. It is now known that one does not need to be a non-religious person on one hand or a propagandist for a given creed on the other to see religion as a factor in the process of creating and recreating a civilization. It is a great moment for an honest student when he sees religion as a vital, human thing, not something let down from the skies on a golden string. What did religion mean in certain periods of human history? What did it do in history? How was it conditioned by events contemporary with its life? A search for answers to these questions, released from the taboo imposed by an ecclesiasticism ready to assert its own correctness at every point, opens a new line of appreciative understanding. Into this total view the experiences of a student himself may be put as a part of the data he must examine. He has something to contribute to the material. The study of religion from this standpoint can be made very interesting and very rewarding. President Wm. DeWitt Hyde has stated that a part of the offer of the college is " to be at home in all lands and all ages." Surely in that offer religion cannot be excluded without doing violence to the facts of man's past.

As a second element let us show religion as a means of relating life to a cosmic reality. Now a student can understand that, even though cosmic reality may be a term foreign to his vocabulary. Engineering teaches him to build by laws implicit in the universe. Chemistry shows him a reign of law that must be adhered to or he will blow himself to atoms. There will be nothing left of him but a mess if he does not show some respect for his formulas. He knows a reality that will lift him to power if he abides by it in physics, chemistry, bacteriology and other sciences. There are personal forces in our universe adjustment to and utilization of which will give his life

a power that is obtained in no other way. When he enters the religious world, if he finds that man being swallowed by fish, angels talking to persons, and the dead being raised, are the materials dealt with and argued about, he rightly concludes that with such a world he can have no dealings. But if he can be shown that underneath these stories there was an adjustment to personal forces that operate according to laws he can find himself in an intelligible world—one that is not primarily different in approach to that in which he lives and moves and has his being for four years of his life. If God is the stuff out of which personality is made, and the laws of that making are as real as the laws governing the atom and the electron and the planet on which he resides, perhaps he can understand. If we can show committal to that reality as necessary to successful living as committal to the law of gravity, and show him his life in terms of a purpose commanding enough to produce the last full measure of devotion, and yet practical enough to provide a living for himself and such others as are dependent on him, he may thus integrate religion with an experience which for these important years now and years to come is his main method of understanding the world.

We may further state in our purpose with students that living is primarily a matter of obeying the laws of one's own being. A brilliant contemporary writer has stated this as " the basis of moral obligation." One cannot gather figs from thistles nor can one obtain good fruit from a tree that is rotten —so the Master reminds us. Just so. If we are hogs we may be pardoned for acting like hogs. If indeed we are only animals, we need not be greatly censured for acting like animals. One of the chief tasks of religion today is to restore a sense of dignity and worth to human beings. From the movies to behavioristic psychology we are told that people are but products of the jungle. Many have taken seriously that teaching and evidently have proceeded on the principle that they may as well have the game as the name. Religion stoutly resists

that hypothesis. Though we may have begun in the jungle, we did not stay there. The evidence to prove this is not far away. The universe does support and develop love, forgiveness, goodwill, cooperation. When in war, economic exploitation, racial conflict, we revert to the jungle, we defeat the very things that distinguish man as man and give the lie to his apparent destiny. To obey the law of one's own being—capacity for spiritual and moral direction—is finally to bring to pass that satisfying existence which is obedience to our instincts rather than thwarting to our essential nature. In other words, our technique of living is dependent on what we are fundamentally. If we are only animals crying for the moon, of course there is no hope for us. A leopard cannot change his spots. But if on the other hand the jungle was a part of our environment once, but not the goal of our endeavor, we may hope for an increasing victory which is at heart the assertion and completion of our essential being.

It may be concluded, therefore, that education in the physical and social sciences and their various ramifications does not tell the whole story, and that underlying the interest in religion on the part of education is the conviction that an obedience to one's own nature is as important as understanding the orbits of the planets. To find meaning for human life is an important phase of the whole business of making significant people. To such business those with intelligence, insight, and sympathy may give themselves in work with students sure that here is the most permanently fruitful religious service to be rendered in our generation.

WHAT CAN I DO FOR INDIA?

REV. W. WESTON, D. D.
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I

On both sides of the Atlantic, India claims the attention of all thoughtful people. And from many a lip there comes the question, Is there any way in which I can be of service to India? To such a question there are many answers, as a glance at the newspapers make sufficiently plain. "Politics is the dominant concern in India," says one. "Give your support to this party or to that; advocate its interests wherever you may be; in season and out of season, demand that the full programme of the party with which you have identified yourself be granted and that nothing less be accepted. So will you prove yourself a true lover of India." "No, not thus," cries another. "There is something far deeper than politics. There are social conditions that need to be remedied. Depressed classes have to be raised; child marriage has to be discredited; communal conflict has to be changed into cooperation; the tyranny of the money-lender has to be abated; the blight of illiteracy has to be blotted out. Throw your weight into all that will compass such ends. Use word and pen; lend sympathy and support. So will it come to pass that none can dispute your title to be a true lover of India." And then some one says: "I do not find myself at home in the politics of India. That is a field wherein I can be of no assistance. And while I feel surer of my ground in connection with the social conditions of which so much is written and spoken, I see no way in which I can by myself render any effective help. So it looks as if I must simply be a spectator, ready to give India my readiest sympathy, but unable to find any means whereby that sympathy may be transformed into deed." Now, if this is true, it is one of the most saddening things on the face of the globe. A

mighty change is taking place in a subcontinent that contains about a fifth of the human race. The change is fraught with immeasurable good or ill to the whole world. Hundreds, nay thousands, would gladly have their part in this change, yet they cannot see how they can do anything but merely look on. Is it true that nothing else is left for them to do?

II

For answer to this question let us fly on the wings of imagination to that land which stretches from the snow-clad Himalayas to the tropical Cape Comorin, and, ourselves invisible, let us visit town and rural area alike and see what catches the eye. Magnificent palaces, striking temples, mosques of quiet dignity, fields with their vivid green turning to golden yellow, mighty rivers, towering mountains, bazaars with their wares from all corners of the earth, roads along which hundreds seem forever moving, bewilderingly numerous types of men and women, rising factories, great piles of administrative buildings. They crowd upon us; their immense variety well-nigh overwhelms us, but not altogether. We are still able to take notice of something more than these, not so imposing perhaps, yet meeting us so constantly that they thrust themselves insistently on our attention. What are they? Some of them spacious and beautiful places of worship, some of them for the same purpose but only mud-built, thatch-covered huts. Some of them places of healing, some of them homes for the leper. Some of them settlements of the outcaste, some of them villages of those who were formerly criminals. Some of them great colleges, some of them tiny schools. Little by little our eyes seem able to pick out these as we pass in rapid flight through the land. And as we notice them here, and then there a thousand miles away, and still there again when we have overtaken hundreds of miles besides, we realize that we are looking upon something great, extensive, pervading, growing, beneficent; something that touches India in

town and country, that stretches out a hand to the highest caste and to the most depressed, that establishes contact with Hindu and with Mohammedan, that comes into relation with man, woman, and child. What is it? It is the contribution which Britain and America are actually making to India at this present moment. And they are making it through the Christian church.

III

Does that suggest a means to you whereby you may touch India, whereby you may hold out to her a gift of surpassing value? You may join the forces which in India itself are making this gift, or you may abide where you are and strengthen the hands of those who there are making it. Which ever way is in your power, why not take it? And when you do you will awaken to the fact that you have your hand stretched out to India, and that your hand is not empty. You have something for her. It may be for her downtrodden, for her sick, for her women, for her obscure and toiling millions, for her thoughtful and influential. To these you may give, and your gift will have its welcome if so be that you extend it in the spirit of Him who gave the greatest gift of all to our race, and who, as He did it, said that He was among us as one that serveth. But, you may say, the variety of gifts is so great that I know not where to begin. Were there space I might wander far over this wide field and point now to this, now to that, until you found at last the sphere that attracted you, and threw in your lot with it, either by active work or by advocacy and support. Limited space makes it necessary that I should take you to one out of the multitude of points of contact, and help you to see there the gift extended and received.

IV

We will imagine ourselves, therefore, to be in Madras in the South of India, thirteen degrees north of the equator. The

factory which the East India Company established there in the seventeenth century, grew into Fort St. George, and from that became the headquarters of a rule which brought peace and prosperity in place of almost unending conflict and rapine. One of its governors built there the first Protestant church in India, and another was Elihu Yale who, in America and far beyond, is forever linked with the center of learning that bears his name. A few yards away from where Elihu Yale ruled stands another seat of learning, and at it we must look. It has within it a college that numbers over eight hundred students who, having previously passed through their high school course, engage in study there till they are qualified to receive the degrees, ordinary and advanced, of the University of Madras, of which it is a constituent college, in arts and science. Then there is besides a collegiate school with one thousand pupils who obtain a sound elementary and secondary education and pass on either to the college or to various spheres of work. This busy and vital center, filled with young life, attended by those who in after days will make their influence felt in practically every part of India as well as in regions beyond, has grown out of a few boys whom a Scotsman, John Anderson, gathered round him in April, 1837. He followed in the line of another Scotsman who had landed in Calcutta seven years before. Among the eager young men with whom he came into contact there was a consuming desire for learning which would free them from social conditions which they felt to be irksome, and from religious observances which they felt to be unsatisfying. Where would they find that learning save in what came to them through the English tongue, through a door of which they passed, as they were convinced, into a newer and a richer life? And, as he saw all this, Duff said to himself first, and then to others: This learning does indeed open a door; it may be to liberty, it may be also to license; it may be to sterling character, it may be also to selfishness and materialism. What is there that can ensure that it will be the

door leading to righteousness and fulness of life? There is only one way. Let that learning be associated with what the English tongue also imparts in language of unparalleled dignity and power, the message of Him who is the way, the truth, and the life. Then will this learning be a blessing not a curse, by it minds will be enlightened, lives will be stablished and settled. So he set up a school in which this combination was made, with results that tell on the life of India to this day. And seven years later, one thousand miles to the south, John Anderson set up his school, established on the same basis. Within six years of celebrating its centenary it feels not the touch of age. Life pulses within it and from it flows forth. Every year hundreds have to be turned away from its door, for its accommodation is overtaxed. So great is the pressure that it seeks to mark the hundredth year of its existence by removing to a new site, greatly enlarging its borders, and providing in fullest measure for the body, mind, and spirit of the students who flock to it.

V

Are there any features that mark this college? It is, for one thing, a symbol of Christian unity. Those who support it are Anglicans and Presbyterians, Baptists, Wesleyans, and Congregationalists. Differing in their denominations they unite in a common service. For another thing, it is a symbol of international unity. It combines the efforts of those who belong to the United States of America and those who belong to the British Commonwealth of peoples. And for a third thing, it attracts to its work the eager support of thoughtful lives drawn from three continents. At a recent Senatus meeting it was remarked that those around the table were graduates of universities in India, the United States, Canada, England, Scotland, and Ireland. The college is the hand of fellowship stretched out to India from many lands which in this are at one that they desire to give to the youth of India, those in

whose hands the testing of India lies, the education which has meant so much for them, the education which disciplines the mind, quickens the conscience, and enriches the spirit.

VI

And what is the result of this offering? Pass with me then out of the college for about a mile within sight of the Bay of Bengal, and let us enter the Council Chamber, the building in which assembles the parliament of the Presidency. On the right hand side of the President's chair you notice that bench on which seven men sit. They are the members of the Executive government, the Cabinet. Three of those seven are graduates of the Madras Christian College. One of them is the Chief Minister, on whom policies for the Presidency as a whole largely devolve; one is the Law Member; the third is the member in whose portfolio is included Public Order and the departments connected with it. The last twelve months have been serious times for many parts of India, days that have seen strife even to bloodshed, and law and order frequently set at naught. In the Presidency of Madras quietness and ordered government have prevailed.

Now come with me to the High Court of Judicature, the fine building close to the Council Chamber. Two of the men whom you see seated on the bench of that court, the supreme tribunal for the Presidency with its more than forty million people, are graduates of the college. Step into the Medical College near-by and to the General Hospital, so well known through Southern India and further still, and there engaged in lecturing or in ministering to the sick you will find those who tell you with pride that they are old Christian College boys. Let us go several hundred miles north and here is the first Indian bishop to be consecrated by the Anglican Church, a man living in the midst of a devoted people, with an influence that widens every day. As a young man he sat on the benches of the Christian College. From him let us take a bee-line to

the southwest, and here, ruling over a portion of the church that traces its descent from St. Thomas, is another Indian bishop, greatly beloved, a true father in God. Speak to him of the Christian College and his eyes will brighten as you name his alma mater. Not far from him is a Christian College which various sections of the Syrian Church have combined to establish, and those who worked hardest for its inauguration acknowledged the impetus that came to them from the Madras Christian College, while the staff has been drawn mainly from among the alumni of that College. Travel over the Presidency for many a mile beyond the city of Madras, north, south, and west, and look into the schools and colleges as you go. Say that you rejoice to have a part in upholding the Madras Christian College, and in what scores of their staffs will you find that you have responsive friends. Sail from the Presidency town over to South Africa where, in the conflict of races, the Indians who have settled there have their position assured and their welfare safeguarded. A Commissioner from the Government of India fills this responsible office. And the holder of that office is an old Christian College boy. Or sail still farther and mingle with those who at St. James' Palace confer regarding the momentous step which is to be taken by India in its constitutional government. A picked body of Indians meet there drawn from every part of the subcontinent for deliberation with His Majesty's Government, and three of the delegates there are graduates of the Madras Christian College. Time would fail me, and so would space, were I to seek to continue this roll of those who are at the center of India's life and at the forefront of India's onward sweep. Here, then, for the nonce, must the record cease.

VII

But though the record has ceased, the effort still goes on, year in, year out. And it may be that, all too short as has been the outline of it, it has served to give you the answer that you

desired. "How can I help India?" You cried in perplexity. And the reply that what has been so briefly stated has brought to you is this: "Here is a college which is touching the heart and the mind of India. Here is a college that equips the sons of India with character, fortitude, and power. Here is a college that gives to India men. Give it the support of your enthusiasm, your thought, your substance, and your prayers. So day by day will you be extending to India a gift and a service more precious than fine gold."

REAL RELIGION AND THE DEPRESSION[1]

IVAN MURRAY ROSE

Minister of the First Baptist Church, Philadelphia, Pa.

THE dramatic is ever irresistible and memorable. Humanity has little hesitation in admitting that judgment upon wrong-doing may not be surprising; but give that conclusion the vivid and colorful setting of the last act of *Hamlet,* with its very orgy of sad recompense, and the truth of it becomes painfully real. It may be a mere truism to suggest that preparation and cultivated readiness are sure to show themselves in a stirring crisis; but who ever felt it more intensely than when he stands in the midst of the shouting throng that hails the 90-yard run of a hero of the gridiron?

The discerning reader of God's Word has often remarked upon the frequent and impressive use of the dramatic throughout the sacred story. Surely the heavenly Father never intended that his children should learn of him by wearying rote. How gloriously compelling are his vital truths! Witness Elijah, stormy petrel of the Old Testament, expressing in his heights and depths of spiritual experience, the sufficiency of divine grace. Or better, remember Jesus Christ on the cross and know that God is love!

Today we read again of that magnificent triumph on Mount Carmel when the rugged prophet put the priests of Baal to shame. How mercilessly did he tantalize them with the increasing embarrassment of their poor futility! How zealously and how thoroughly did he continue the rout until he had brought the occasion to a ghastly climax of blood! How utterly abandoned to his sense of power in God! Is it any wonder that a reaction soon set in? Is it any wonder that we find him ere long roaming about the wilderness declaring the impossibility of God's conquest of the world—since he and

[1]A sermon preached in the First Baptist Church, Philadelphia, Pa., October 11, 1931.

he only was left stedfast and loyal. Here is self-consciousness gone mad. A pathetic morbidity may follow very close on the heels of religious ecstasy.

And so the despairing prophet, now a man without a message, wanders about. But God does not leave him desolate. He cares for the prophet's physical needs that he may labor with his spirit, if so be that an extended period of discipline may bring him once more to himself and restore his trust in the Eternal. Thus we find him, chastened and teachable, standing at the entrance to a cave on the side of Mount Horeb. Then comes the staggering demonstration of God's majesty: earthquake, wind, fire! Symbols of violence they were, all in perfect keeping with his troubled soul. Thus they meant little or nothing to him. " God was not in " them. But there followed a " sound of gentle stillness." It was pervasive and persuasive. Like a still, small voice, its very quietude was impressive.

He stood in awe of the Almighty, but it was an awe tinged with a new blessed assurance. Once again he asserted his consciousness of loneliness, but there was neither obstinacy nor defiance in his tone. He was ready now and waiting God's instruction. There was not long for him to wait. Anew Elijah felt that ennobling sense of significance which is always redemptive. There was great work to do and it was awaiting his heart and hand. He hears the ringing challenge of his new commission: " Proceed! Make Hazael king of Syria, and Jehu anoint thou king over Israel; and Elisha shalt thou anoint to be prophet in thy stead."

In a very definite way this stirring religious experience contacts with the times in which we live. A happy imagination will readily provide telling parallels. At a glance one may detect at least three things: The Cause of Depression; the Cure of Depression; and the Sequel to Depression. We shall make an earnest and sincere effort to touch upon each of these momentous features in a vital way.

The Cause of Depression

The basic cause of the unfortunate reaction which swept God's man from the windy heights of conscious power to the barren wilderness of futility was none other than the characteristic human weakness of "counting the apparent." The capacity to reckon with the unseen realities was temporarily lost. This is the real blight of materialism in any and every age. And just here these later years stand indicted and ashamed, so completely have they lost their faith in the things which may not be weighed and measured, bought and sold. Happily, the world is learning its lesson again, even though ever so slowly, that "man cannot live by bread alone"; happily, the disciplines of depression shall eventuate in a new sense of the supremacy of the spiritual; happily, the passing of the night of weariness and despair is far enough worn through that the morning star of a new day is clearly seen. But God forbid that we too readily forget the nature of our having missed the mark, of our having sinned!

What, with the crumbling of our gilded castles of security in things possessed, shall poor humanity do, if there be no awareness of the deep, eternal verities? A prosperity that made us drunk with the sense of power evaporates nearly over night, and as lost souls we grope for a light that may direct us to some place of refuge and comfort. Turning upon ourselves we also cry out in our bitter anguish that nothing and no one is really dependable. A ghastly feeling like that of one cast away captures us and we become enslaved by our own lack of faith. Such is the fruit that grows on the poisonous tree of materialism.

It does us good to read the protest against self-concern which flames forth in Jesus' daring Sermon on the Mount. Those amazing words about rusting values have a grim humor today. Men are saying wistfully, "It looks as though Jesus were much nearer right than were we." Only a great shock

can bring us to a real sense of values after the pagan appreciations of inflation days. It took a cross to make the reality of God impressive nineteen centuries ago. Only those today similarly burdened may know the joy of rediscovered glory. It is ever true that a cross comes before a crown.

The Cure of Depression

Elijah was under a terrific strain. He felt himself desolate. He suffered. He cried out and God heard him. The most significant feature of the whole experience was in what he realized to be really true, namely, that there was no cure *in kind* for what ailed him. Redemption and restoration lay in no clever manipulation of the disturbing facts which had overwhelmed him. Things couldn't be fixed up. A new spirit must penetrate, and that from without, as something entirely alien to the material concerns which he had so falsely followed. He learned that salvation was to consist in character rather than cleverness; in spirituality rather than sagacity. It may have been that the children of this world had often been wiser than the children of light, but things had now come to such a pass that no earthly wisdom would answer. There must be a different and superior approach. It must not be of the "earthquake, wind and fire," terrifying emblems of turmoil, but the interjection of a spiritual mightiness, silent and gentle, yet irresistible. In the voice of quietude, in the "sound of gentle stillness," there should come "good tidings of great joy," for by the visitation of God's spirit alone might he expect a renewal of his sense of power with God.

How much longer shall we keep looking to the big business man, the man of affairs, the strategist, to lead us out of the pit which we have digged for ourselves in these later days of self-seeking and indulgence? Why will we be so silly as any longer to fall down and worship at the altar of commercial restoration? Have we not taken sufficient discipline already to understand that the cure for the depression is not "in kind"

—of the sort of thing which we have been doing so strenuously and so mistakenly—but from without and from above? God help the church in these days so to live Jesus that men, knowing there is no cure in things as they are, shall seek above where God is! The cure for the depression is in a new spiritual character and readiness in the world, God's Holy Spirit inspiring and sustaining all who thus earnestly turn to him.

The Sequel to the Depression

How often we have heard some sturdy type of achieving man-of-affairs tell of the rigorous early days when there was nothing but grim sacrifice, day upon day, month upon month, and year upon year! The interesting thing is that invariably such recital closed with the declaration: "I wouldn't have missed it for the world!" We are human enough to know that the fact of a delightful sequel has no small part in the enthusiasm for the discipline taken. Happy eventualities make trying experiences colorful and memorable.

The Almighty has a significant reputation for patience, but there are times when unusual patience may qualify the very integrity of divine insistence. Elijah has now had plenty of time to get hold of himself, and God presses the case with alacrity: "Get you on with your task, Elijah. *I* am speaking! Make Hazael king of Syria and anoint Jehu king over Israel; furthermore, proceed with the selection of your successor, Elisha!"

A sense of one's importance in a great cause is always exhilarating. One of the most terrifying features of these later days of depression is the possible growth of a sense of futility or insignificance in the minds of multitudes of people whose morale has never heretofore faltered. Only a redemption to a better and more ennobling mind-set may ever restore the happiness which has so long been the boast of the American people. Once again the prophet is called into vigorous action and his shout to the hosts is heard in thunderous tones as he

insists that "God's in his heaven" and has grand work for his children to do. No section of life seems to have been exempt from the shadows of difficulty and despair, and strong men realize that the one thing indispensable in these times of ours lies in the renewed faith that there is a glorious sequel for the things that are today so held in restraint. Priests, ministers and rabbis join in challenging the fearfulness of the hour with the remembrance of the inevitable sequel of joy. Confidence is at a premium and only the word of high spiritual authority will suffice. Again the calling of the witness of history closes the court. There is a blessed sequel!

It is a serious question if any note is struck with more telling force in Holy Writ than this: that man may be sure of a blessed tomorrow if he keeps his soul in today's trial and turmoil. Judaism has suffered indescribable opposition and defiance, but what a witness remains! Jesus, driven into the last dark corner, where humans would say that nothing worthy of note could happen, makes that hour of agony the sounding-board for the bravest word ever spoken: "Be of good cheer; I have overcome the world."

Thus upon the church of Jesus, surrounded with the world that knows its own anguish of uncertainty, there lies today a most ennobling obligation. It is nothing less than the all-significant task of arresting the mind of man in his fearfulness that he may realize the cause of his trouble to be in an unfortunate regard for the apparent, the cure of his trouble the reception of a new spiritual vitality, ready at the threshold of his heart by the grace of God; and that for all he shall know of trial there shall be a momentous sequel—provided he shows himself ready and eager for the task. In such insight, application and assurance, Jesus Christ inspires every age as none other. The solution of human ills, temporary or more permanent, is spiritual, and the gift of God's heart of love.

THE PREACHER AND SCIENTIFIC BOOKS

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It is unlikely that any preacher lives who does not borrow or buy books to read. Reading widely and wisely is indispensable to thought and sermon preparation. But the quality of the books being read by preachers might bear inspection. It is quite likely we should find too large a ratio of magazine and newspaper articles, and too small a ratio of serious and creative literature.

The driving force of most parish callings makes the magazine and newspaper helps of very immediate, but dubious, value.

There is at the present time a most interesting phase of book production in the field of science. Perhaps never before were there so many readable books available for those who must always be classified as laymen in science. There are really two qualities found in this development: the dependability of the facts, and their popularization in readable English. On both sides of the Atlantic this good work is being done. Julian Huxley, Eddington, Jeans, and J. Arthur Thomson of England have all been making very fine contributions to this field of human knowledge. In America, a great host of scientific investigators has been committing its research to popular literature: Milliken, Mather, and Conklin, for example.

In fact, when one checks up on the different departments of science, there is not a major interest that is not represented. Physics, astronomy, chemistry, geology, biology, all are found among the popular works of science, and, with very few exceptions, may be read without loss of interest, even by those who have never had any technical scientific training.

And why should such books be found in the preacher's library?

It is quite apparent to any father who knows what his children are studying in high school and college that scientific interests are quite outstanding in all educational curricula. As early as in grammar grades, the child begins to face the elementary facts of physical laws which were quite unknown among young people and children twenty years ago. The amount of science that is selected even by classical students in college is quite amazing. And the scientific data offered in cheap magazine form, or condensed into tabloid newspaper columns, is one of the phenomena of this amazingly inquiring generation. It would be ridiculous for any man to shut his eyes to the impact of scientific teaching upon society today; for the preacher to do so, borders upon sheer intellectual suicide.

The effect of the Darwinian period was to set science upon a position of stern antagonism to all religious phenomena —at least, that is how the masses of the Christian Church felt about that great intellectual movement. Perhaps a more tolerant and cordial attitude toward scientific men, if not toward their doctrines, might have made for better things. But even in those days there were generous souls and keen minds who saw the larger meaning of life, even in the immense upheaval of the day. Professor Henry Drummond, without in the least surrendering the beauty and simplicity of his Christian faith, became a noble adherent of this new scientific adventure. While his volume entitled *The Natural Law in the Spiritual World* is now quite out of date scientifically, yet it will ever be a fine piece of recorded testimony bearing upon the subject of the religious teacher and the movements of science.

The tendency of science up until a few years ago seemed to be to make of the universe a vast machine with the inevitable result that God, as the Christian thinks of him, was quite eliminated from the picture. A general antagonism to science and scientific writings developed naturally from this state of affairs,

on the part of many preachers, and they in turn conveyed their professional prejudices to their parishes.

But in 1928 there appeared an epoch-making book by Arthur Stanley Eddington, entitled *The Nature of the Physical World*. Here were both idealism and mysticism. As though by a preconceived signal, books began to appear both in Europe and America, challenging the mechanistic theories of the universe. Religion and science had metaphorically kissed and made up. It is no longer disreputable or heterodox to read science.

And such books are being written. There is probably no department of literature today in which the high standards of that noble art are being better preserved. While we may lament the scarcity of good reading in other literary fields, science is pouring out its findings and its dreams in a veritable stream of first-class books, both from the scientific and from the literary standpoint.

One of the necessary pieces of equipment for the modern preacher is a broad general culture in the field of human affairs. Science brings a large part of that culture. It deals with the universe in which man lives through astronomy, geology, chemistry, and physics. And it deals with the individual himself in biology, and psychology.

It surely is no crime to be informed in a cultural way in these important and interesting fields. Indeed, it may well be a crime against one's own times and ordinary intelligence not to be so informed.

Everything is grist to the preacher's mill. Out of that general cultural background in science will come many a sympathetic understanding of history and of humanity; and many a fine piece of illustrative material, too. Drummond used the scientific facts of his day with amazing effect in his immortal treatise of the thirteenth chapter of First Corinthians, *The Greatest Thing in the World*.

That interesting volume by E. E. Slosson entitled *Sermons*

of a Chemist is a fine example of the use of scientific knowledge in the field of preaching. Two of the sermons will in their very titles show just what Doctor Slosson is doing. "The Geometry of Ethics" and "Religion and Relativity." The book is both interesting and helpful reading.

Some of the books which in the last year have brought both pleasure and helpfulness to the writer of this article are really worth mentioning. Take for instance Bradley's *Parade of the Living.* The book, as fascinating as a "thriller," is written in a fine vein of English, and has the professional hallmark of scholarship. I cannot at the moment think of any of its matter that I have used in sermons, but one thing I fell in love with: his titles to the various chapters were well-nigh perfect. Most preachers use the most common-place and uninteresting titles, or go to the other extreme in the use of sacreligious and vulgar ones. A few of Professor Bradley's are worth quoting: "When the Last Was First," "When the Back of the Camel Broke," "Sailors of Forgotten Seas," "Tales that Dead Men Tell," "Highway to the Moon." There are others equally good. If we preachers could christen our sermons as interestingly and honestly as science, we might be doing much better in our preaching. Altogether, Bradley's book is well worth reading, despite the fact that it will shock those who are convinced opponents of evolution.

Two volumes have recently appeared from the pen of H. G. Wells, with the title *The Science of Life.* He has in this notable work two collaborators, his son G. P. Wells, and that amazingly erudite young descendant of the great Huxley, Julian S. Huxley, who has done so much for the humanistic side of science. These two volumes form a unique library in themselves; they might well be kept for reference upon all scientific matters which might invite the curiosity of any preaching pastor.

And since mention has been made of Julian Huxley, it might be well to note his own volume, *Africa View.* It is not

all science, though it is all of life through a scientist's eyes and mind. The book is the result of a four months' investigation of the crown colonies of Great Britain in East Africa, as well as the Kenya colony which she took from Germany. Here you will find the most charming discussions upon such subjects as geography, history, zoology, anthropology, forestry, commerce, imperial politics, education, the missionary enterprise, and native habits and customs. It is a very readable book.

Mention should be made of Sir James Jeans' book, *The Mysterious Universe.* Here the preacher will find much to carry over into his theological and philosophical thinking. Jeans sees much in the nature of the universe that indicates the work of a great mind. His own way of putting it, as a great mathematician and astronomer, is that to him the arrangement of universal laws indicate that some master mathematical mind designed it all. He, with Eddington and others, is putting God back into the universe; or one might better say, is finding God in the universe.

The perusal of such a book as this can only result in the finest kind of inspiration to the homiletic mind. It is provocative of sincere and deep thinking and altogether in a direction in which the average preacher's mind turns too seldom. His last chapter in *The Mysterious Universe,* entitled " Into Deep Waters," is a great piece of philosophy and a great piece of literature. The preacher can stand both!

One of the most interesting and informing books of a scientific nature and of recent publication is Theodore Koppanyi's *The Conquest of Life.* To read this volume through with care is a liberal education in itself. The preacher will find many a good illustration from the chapters on " The Story of Biology." Furthermore, he will learn a good deal about himself in the chapters on " Endocrine Glands " and " Masculine and Feminine." This is a compact little book, well worth owning.

Flights from Chaos, by Harlow Shapley, is of such a technical nature that only those with some knowledge of

astronomy would get a great deal out of it. The same thing might equally be said of Jennings' *The Biological Basis of Human Nature.* And yet if one can hold on through the earlier chapters, he will find some rich material in the later chapters, especially that part dealing with the biological basis of marriage and the family.

A recent book which gives in one volume the gist of the modern scientific attitude toward the question of God in the Universe is the symposium entitled, *Has Science Discovered God?* and edited by Edward H. Cotton. Sixteen different scientists of international note have made contributions to this notable work. There is perhaps no other volume obtainable where such a collection of scientific opinion could be found that deals with the great questions of faith and religion in a scientific world.

The preacher will still want to read history, biography, theology, poetry and kindred subjects, but he will make a grave mistake if he misses this unique opportunity of communing with the scientific minds of his own generation, especially in a period when they seem to have found much in their investigations which softens the harder judgments of the Darwinian and post-Darwinian years.

RELIGIOUS REALISM

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Professor D. C. Macintosh, of Yale University, has recently edited a volume of five hundred and two pages, entitled *Religious Realism.*[1] Professor Macintosh himself is the contributor of the chapter, "Experimental Realism in Religion," one hundred and six pages in length. For several reasons this chapter should be read first. It gives definitions; it states various views clearly; with acuteness he criticizes, and with sobriety of judgment he constructs. Having mastered this chapter, the reader will appreciate the variety of views and modes of approach of other contributors. To name them is to name teachers who for years have been shaping the thought of thousands of our youth. The editor was fortunate in securing the cooperation of Arthur Kenyon Rogers, formerly of Yale University; James Bissett Pratt, of Williams College; Julius Seelye Bixler, of Smith College; Alban G. Widgery, of Duke University; Hugh Hartshorne, of Yale University; Henry Nelson Wieman, of the University of Chicago; George Albert Coe, formerly of Teachers College, Columbia University; Robert Lowry Calhoun, of Yale University; Eugene William Lyman, of Union Theological Seminary; Walter Marshall Horton, of the Oberlin Graduate School of Theology; Helmut Richard Niebuhr, of Yale University; William Kelley Wright, of Dartmouth College; John Elof Boodin, of the University of California at Los Angeles; William Pepperell Montague, of Barnard College, Columbia University.

To read and master the chapters in this book is to take a rather stiff graduate course in philosophy of religion in the strictest sense. It will necessitate a review of theories of

[1] *Religious Realism*, edited by Prof. D. C. Macintosh. New York: The Macmillan Company. 1p. viii and 502. Price, $3.00.

knowledge and a rereading of some volumes on ethics and theism. The cost of the course is cheap financially. Why wish for a Sabbatic month in residence in any one of the universities named above, when for less than a week's board all the universities are brought to the parsonage? All readers may not have the same interests, so that some of the chapters may contribute little to some readers, while to others they may have special value. At any rate, Professor Macintosh has provided an elaborate intellectual menu, and the diner may make a selection, fully assured that although he cannot compass all, he has had the worth of his money, in any selection he may make.

Professor Macintosh has rendered real service to contemporary religious thought. The subject with which the book deals is not merely academic. It is a question of the nursery as well as of the graduate lecture room. In the nursery, the mother may silence the questions, "Where is God?" "Why can't I see him?" "Has anyone ever seen him?" A few weeks ago a friend's child, a demure little miss of six years of age, replied to her mother's evasive answers to such questions, "I think God is bunk; why can't I see him as I can see daddy?" The little skeptic in many moods will ask the same questions many times before old age, and if she reaches the same conclusion, she will not have the shelter of the nursery to dry her tears or ease her pains. Confident in our knowledge, we may read with amusement an anecdote told of Chuang Tzu. "Chuang Tzu and Hui Tzu had strolled on to the bridge over the Hao, when the former observed: 'See how the minnows are darting about! That is the pleasure of fishes.' 'You not being a fish yourself,' said Hui Tzu, 'how can you possibly know in what consists the pleasure of fishes?' 'And you not being I,' retorted Chuang, 'how can you know that I do not know?' 'If I, not being you, cannot know what you know,' urged Hui Tzu, 'it follows that you, not being a fish, cannot know in what consists the pleasure of fishes.' 'Let us go back,' said

Chuang Tzu, ' to your original question. You asked me *how* I knew in what consists the pleasure of fishes. Your very question shows that you knew I knew. I knew it from my own feelings on this bridge.' "

It is the eternal " how " asked by every child and every adult from primitive man to modern French academician that has created all phases of philosophical idealism and philosophical realism. There is real kinship between the old Chinese mystic, who mused, " Last night I was a man dreaming I was a butterfly; how do I know today that I am not a butterfly dreaming I am a man? " and the author of the modern rhyme:

> The centipede was happy quite,
> Until the frog for fun
> Said, " Pray, which leg comes after which? "
> This wrought him up to such a pitch,
> He fell distracted in a ditch,
> Considering how to run.

Many an examining committee has played the part of frog, not for fun, but to show academic superiority, in asking how of aspiring candidates for the doctor's degree. The candidate was " ditched," not because he could not use his legs, but because he, a candidate centipede, could not tell professor frog *how* he used them. Well! It is that simple question with its implications that engrosses the attention of fifteen of our leading American philosophers in Religious Realism. The question is easy to ask. The answer is not so easy, but it is all important for human welfare. It has made a difference in human history whether men believed in what they called God or not. It has made a difference whether their belief had the validity of knowledge. It has made a greater difference in history as to the kind of God that evoked belief or knowledge. The problem became acute when reflection raised doubts as to the validity of knowledge. Experience presented facts that occasioned the doubts. So that reflective thought, itself a result of human culture, has raised questions as to the processes

and validity of reflective thinking. Philosophy, in its most abstract forms, has always had practical bearings on conduct in life. Man does not live on bread alone. More truly than he knows he lives on metaphysics. The kind of metaphysics that nourishes him determines the kind of man he is and the quality of his worth to the world.

Science and philosophy and religion are abstractions. They are generalizations made by man. The central reality is the scientist, the artist, the philosopher, the religionist. Men have acquired these names because of their contacts with an environment which they conceive to be *real.* In their experiences they have made two general classifications, natural and supernatural. Both environments are assumed to be real, else there would be no stimuli evoking feeling and thought and volition. The writer to the Hebrews expresses the religious sequences: "For the man who draws near to God must believe that he exists and that he does reward those who seek after him." He was a religious realist. The psychical attitude of the religious realist is described by the same writer. "It is by faith we understand that the world was fashioned by the word of God, and thus the visible was made out of the invisible."

Huxley describes the scientific processes. "And, looking back through the prodigious mists of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance. Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations. To say, therefore, in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense. But expectation is permissible where belief is not; and if it were given me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions, which it can no more see

again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from not-living matter. I should expect to see it appear under forms of great simplicity, endowed, like existing fungi, with the power of determining the formation of new protoplasm, from such matters as ammonium carbonates, oxalates and tartrates, alkaline and earthy-phosphates, and water, without the aid of light. That is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith." Note that the scientist has no doubt of the objective, extra-mental existence of "existing forms of life," nor of "such matters" as ammonium carbonates, oxalates, tartrates, etc. He is neither a Berkleyan nor a psychological idealist. He went to his laboratory and expected rewards for his search, as if laboratory and test-tubes were extra-mental realities inviting him. And by "analogical reasoning" he was in imagination experimenting all along the "prodigious mists of the past," as if the total evolving universe were his objective laboratory. His psychical state he describes as "philosophic faith." Evidently the scientist equally with the religionist climaxes eloquent paragraphs with the same word, and the word faith assumes existential reality objective to and prior to individual experience of it.

Some sort of metaphysics motivates both the experimenter in the laboratory and the worshiper in the temple. It may be described as the metaphysics of common sense, the metaphysical assumption that has motivated behavior of every man of any degree of intelligence from primitive man to graduates of Oxford and Cambridge.

The creator of "Skippy" recently expressed this philosophy in naïve fashion. Skippy and his little chum are in the garden; the sun is overhead; the chum is represented as saying: "My father says there's nothing in back of nature, and when we all die, that is the end." Skippy is pictured as

pointing to the sun, and replying: " There's the sun up there. It's a big ball of fire—nobody puts coal on it, an' nobody feeds it oil; it ain't fed by gasoline either. It just is! It gives us light, an' it gives us heat, an' it don't ask for nothin', 'cause we ain't got anything to give it. But supposin' it shouldn't come up some mornin' an' another day passed an' it didn't come up—then we found out it was just that very thing that kept us goin'. Without vegetables and grass, cattle'd die an' we wouldn't have any meat. Well, anyway, as long as we have to have a sun, maybe your father could think up somethin' to take its place. But if he did, mind ya, it mustn't cost nothin'! Nobody to take care of it, an' it must keep goin' forever an' ever. Is your papa that smart? "

To be sure, the author of " Skippy " has put much acquired knowledge into the mind of the little fellow, but this is the way of grown-up folks. In spite of themselves, they make non-human animate and inanimate objects after their own image. The remark attributed to Goethe, " Man does not know how anthropomorphic he is," is worth recalling, when Huxley speaks of analogical reasoning.

The crux of the problem of knowledge is implied in Huxley's sentence, " Belief, in the scientific sense of the word, is a serious matter, and needs strong foundations." Belief in any sense of the word is a very serious matter. It is this seriousness that originated and continues the controversy as to the relation of faith to knowledge. But the controversy did not arise until man became more interested in himself than in the sense-world about him. When man himself rather than the cosmos became the riddle, the transition was made from cosmology to anthropology, from the study of nature to the study of man in his psychical attitudes. Soon the problem of knowledge became the acute problem. Thinkers became more puzzled about the mind within than the old cosmologists were puzzled about the world without. Some made extravagant claims for the mind's power to know. Those of the Gnostic

persuasion claimed too much. Others were distrustful of any power to know with certainty. They were adrift on storm-tossed sea without any sense of direction. Agnosticism claimed too little. Meanwhile, many were sure that they were not without compass and chart, upon which some reliability could be placed. They believed the sea was navigable and that there were safe harbors to be reached in which they could refit for voyages for other discoveries. To describe themselves they might have coined the word mereognosticism in distinction from both Gnosticism and Agnosticism. At least such a term was suggested by Paul's words, " For we know only bit by bit," as was pointed out by the late President McCosh, of Princeton University. Man has power to know that some of his beliefs are grounded in certainty. By experimentation and critical analysis he has passed from faith in the sense of primitive credulity to faith as verified assurance. He can now say either " I believe," or " I know," and mean the same thing. This is faith in the scientific sense Huxley had in mind. To him at this point in his search for truth, faith and knowledge are synonymous. This is what man as a scientist has been doing all the time. The extra-mental world conceived as natural has been increasingly brought into some sort of order. A constant distinction has been made between the universe and idea of the universe. The extra-mental remains the same; the psychological idea changes with increasing knowledge. Einstein's universe is not the universe of a tyro in mathematics, but both are concerned with Skippy's objective sun. Likewise, man in his religious attitudes has been employing the same processes with the extra-mental reality he has accustomed himself to call the supernatural, or God. Historically, man has not been acosmic; nor has he been atheistic. He has accepted the cosmos and the " theos " as a matter of course. Through the years he has by experimentation and critical analysis been bringing the unseen into some sort of order demanded by his experiences. The history of religion shows that his idea of

the divine ranges from that power not himself that satisfies human demands for food and shelter to the Holy Spirit of power that produces fruits of righteousness even at cost of food and shelter. Psychology of religion, indeed, shows that it is the idea of God that functions in life, but that is only what psychology has shown of the idea of the cosmos. Psychological " ideaism " is as true in religion as in science, no more, no less. The only question is, whether there is a philosophical justification for the functioning in either case. It is at this point that Professor Macintosh's book has specific value. It is no disparagement of other contributors, if mention be made of Professor Horton's chapter, entitled, "Authority Without Infallibility." This is not so much a discussion of the theory of knowledge, as of the method of reaching authority, or certainty, in religion. Certainties men seek, and if they can no longer find it in the Church or in the Bible, where shall they find it? Professor Horton faces issues squarely; he proposes a method that challenges; he is sure that the method he proposes will remove skepticism from the bewildered. " I have great hope that a theology which is at once scientific, philosophic and practical, may soon be able to furnish authoritative guidance—not *less* but *more* effective than that which was offered by the old absolute authorities—to the multitudes of people who are now so pathetically disturbed and so hopelessly befuddled upon religious issues," are his closing words. There is a realism here that arises out of the pressure of life, and life's pressure demands a venture, a leap into the dark, a biological imperative that in man is a psychical imperative. For the human self is by its nature projective. It lives in the future as well as in the past. Its experiences are not rooted in history only; it plucks roots from the future and transplants them into the present, which blossom and bear fruit in the transplanting. Man as an idealizing being lives not only by faith verified as knowledge, but by faith unverified, but verifiable. Faith in this sense transcends faith in the scientific sense, but it is not

irrational. An irrational religion cannot be a permanent human experience. And experience with the unseen gives rise to worship and theology, as experience with the seen gives rise to science and philosophy. Experience in both realms lifts to the stratosphere of metaphysics. In this sphere, however rarified the atmosphere, experience must be coherent, in order to be accepted as satisfactory. There is a must of logic as impelling as the must of the law of gravitation. But this must is not final. It satisfies for the moment only and new experiences push back the frontiers of knowledge; new plains are traversed; new mountain ranges are crossed; but oceans are yet to be discovered. Spanish explorers pushed from Florida to California, but Balboa on the peaks of Darien only saw the Pacific. It was left for Cook and Drake and others to make all maps unreliable. Human intelligence has been reducing the complexities of the seeming irregularities of the physical cosmos to rationality, so that we have our sciences. Likewise, human reason has progressively interpreted the meaning of the invisible environment until now only One Sovereign Holy and Righteous Redeemer satisfies the causal and telic judgments of men. To be sure, there are yet dissatisfactions many and varied; but history has not yet run its course. There are more experiments to be made, and in the experimenting test-tubes will be broken and explosives will destroy property and lives. But new instruments will be manufactured, and new volunteers will press into the laboratories. This will be so in the moral and religious world as in the scientific. The present social order so dissatisfying is the sphere in which adventures must be made. Heroes are required to make ideals concrete. The request of an ancient seeker after good is now on the lips of many:

> Search me, O God, and know my heart;
> Try me, and know my thoughts;
> And see if there be any idol-way in me,
> And lead me in the way everlasting.

It is the psalmist's way of expressing the moral history of the race as one of experimentation. It is the discovery and elimination of evil, the certainty of a way that is abiding and in which no perils lie. This human attitude toward "that-not-ourselves" accepts the must of the intellect and the must of the moral consciousness, and postulates the continuance of today's certainties for the morrow and the day after. This surmise of the total self is not irrational, for it is human, and will prove itself actual as new territories are acquired. In religion as in science acquisition is gained by search. The God of philosophy is made the God of religion by personal appropriation, and he reveals himself more and more to the searcher.

> God, my God art thou; earnestly will I seek thee;
> My soul thirsts for thee, my flesh pines for thee,
> In a land of drought, and fainting, without water.
> So, in the sanctuary, have I beheld thee,
> To see thy power and thy glory.

THE PERSONALITY AND THE SOCIAL CONSCIENCE

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PHILOSOPHY which in its beginnings gave insistent attention to the human spirit is now, in the form of psychology and social science, giving renewed attention to human personality and social relationships. Especially concerned are we to know how the individual is developed into a personality. What part does original human nature with its biologically adequate reactions play in making the personality what it is at any stage of its career? What contribution is made by the social environment? To what extent does that body of sentiments which is shared by the entire community and which is called the social conscience shape the growing person?

Pure science in the form of patient research is inquiring into human behavior, its beginnings and the processes of its conditioning. Applied sciences, such as education and culture reform are experimenting and formulating theories and programs. It is in this general field of the human sciences and policies of control that the subject of this discussion falls.

There is no such thing as a self-made man. This term, while in common use, can only mean that a person has come to his present stage of achievement, although lacking in some of the opportunities generally given to growing children. Since personality is fashioned in the social context and is what it is, because of the inheritance it has received, both biological and social, it is not self-made.

If there is no self-made man, how then is the personality really made? Each individual seeks wish-fulfilment, pursues interest, adjusts to situations and assumes a rôle among his fellows. In a word he becomes a personality by a process which combines many factors.

Where shall we look for the key or keys to the process? The search is illusive but fascinating. We usually think of at least three factors in trying to account for the developing personality. Heredity, social environment, and self-chosen ideals each has a part in making the individual into a matured personality.

If we try to discuss these in order, we discover that there is no logical order except, of course, that self-chosen ideals could not begin to operate until consciousness has appeared. At least it seems so.

When the baby arrives, society is already here to take him in charge and fashion him. The pressure of all sorts of agencies, institutions, attitudes, and behavior patterns begins on him at once. Heredity and environing influences seem to get hopelessly entangled, but we need to pursue as best we can the analysis of personality, and disentangle if possible the factors going into its making.

We shall look first, but briefly, at heredity and bring the natural man into the center of the picture. The individual begins with something to be sure, but is very modifiable. He is an entity, a behavior pattern. Heredity determines much of the pattern, but we are not yet certain as to how far and in what way the factor of heredity accounts for a given personality at an advanced stage of its development.

Ancient peoples recognized the fact of heredity and the Bible, in the early chapters of Genesis, presents it as the balance wheel of nature and the organic process. The theologians of the early Christian centuries and the medieval period laid great stress on heredity, but they did not agree as to just what it is, or the process by which it works. That man by nature or heredity is totally depraved some have held. "The heart is deceitful above all things and desperately wicked," is a Bible verse which has often been cited to support the idea that the individual by heredity found himself hopelessly depraved. This quotation from Ezekiel probably records the simple

observation that we know now to be true, that it is very hard to condition individual persons in any given pattern of culture —not that they are originally depraved. We would not draw the conclusion that this resistance of human nature to culture conditioning is a mark of deceit or wickedness. Total depravity as a concept has all but dropped out of our thinking.

There is a rather unique and interesting conception of heredity in Maeterlink's *Betrothal.* It is dramatically presented in the way in which Tyltyl makes a choice of his bride. There were six candidates for this relation, and the lad must choose. He finds conflicting voices speaking within him, and Maeterlink accounts for this difficulty of choosing by the fact that a great number and variety of ancestors, near and remote, are speaking with greater or less clearness, in all of our attitudes and appraisals. We are each the sum total of all our yesterdays. But Maeterlink goes even further, and the unborn children, descendants of Tyltyl, are introduced in the drama to have a part in the choosing of the one who is to be their mother. Thus heredity is presented as a link between the past and the future and expresses itself in our ideals or aspirations as forces helping create the future. This presentation by the poet dramatist is interesting but hardly scientific, as heredity and conditioning ideas and ideals of the community are hopelessly entangled.

Leaving the field of theology and poetry we find that the biologists deal with this question of heredity, and the work of Galton and Mendel is laying the foundation for a scientific eugenics. Doubtless religion will listen more and more to science in this whole matter as we attempt to regulate the quantity and quality of a population. Space does not permit a presentation of even the fairly assured results of biology as it shows how chemical reactions, forms of energy and trend-forming potentialities are transmitted from parent to offspring, let alone the speculations concerning emotional and temperamental transmissions. We cannot tell at any stage

of early organic life whether the individual, when developed will be a flapper, a babbitt, a sheik, a grouch, a psychopathic-inferior, a superior person, or a plain moron. We do know that much is given in heredity, but the interaction of the growing organism with its physical and social environment will largely determine what the end product is to be.

Social environment, therefore, has great significance, both for pure science and for reform, particularly since it lies more largely in the realm of controllable phenomena. The selfhood or the personality is certainly deeply conditioned if not created in the social context. " Be not deceived, evil companions corrupt good manners," is an early insight into the fashioning influence of personality upon personality. The social environment is of vast importance.

The basis for a scientific consideration of how the growing individual is made through contacts with his environment, is Pavlov's " conditioned response." This is a presentation of the fact that a stimulus not adequate to produce a certain reaction, may, in time, come to produce the desired reaction or a conditioned response. For example, the prick of a pin on a child's arm is an adequate stimulus to produce the reaction of the withdrawal of the arm and perhaps an outcry of pain. If the pin had been concealed in a red cloth and the pin prick made under these conditions several times, the sight of the red cloth alone would bring about the reaction of withdrawal and outcry on the part of the child without the prick of the pin.

The human organism is capable of a vast variety of conditioning. Humanity is capable of learning through the conditioned response. Our speech and behavior patterns are learned and are the result of the influence of environment in thus conditioning us. Our culture or civilization speeds up the learning or conditioning process and develops our reactions, attitudes, behavior, patterns, our rôle—in short, our personality.

The child doesn't have personality at birth. He acquires

it in human fellowship, and it will fail to develop or decay in isolation. The personality arises where society and the individual converge. It is a result of inter-stimulation and interaction.

The child first acquires a family with its multiplied human contacts. He next acquires companionships and membership in various groups. Then he acquires a community and from the community he acquires conscience. The rôle which he comes to assume, and which he more or less consciously knows himself to be playing, constitutes his personality and character.

The fact that the family shapes and conditions the growing child, gives him his language, his accent, most of his attitudes and behavior patterns, is too well known to require further exposition. One illustration will suffice. It is called the story of The Little Theologian by the minister who first tells it. This minister moved into a certain city and took a house next door to a Catholic family. A four-year-old boy from the Catholic family came over while the minister was unpacking his furniture and became very friendly. The minister answered his many questions and engaged in friendly conversation and companionship. The little fellow was a frequent visitor thereafter. One Monday morning as the minister was sitting on his porch, reading, the lad came over and engaged him in conversation.

" I didn't see you at church yesterday," said the boy.

" You didn't," said the minister. " I was there all right. Perhaps I went to a different church."

" What church did you go to? "

" I went to the Baptist Church."

After a silence of a moment, and apparently in deep thought, the little fellow said, " The Baptists are all right and the Catholics are all right, but (shaking his fist) I hate those Protestants."

Dorsey, in his book *Why We Behave Like Human Beings,* shows the influence of the community as it is projected into

the life of the growing individual, and how it shapes the attitude and behavior patterns in smaller groups. One illustration here will suffice. A family of plain people have just seated themselves for the evening meal. They are at home alone. Everything is informal. Just as they are comfortably seated and proceeding with the evening meal, the door-bell rings. This projects the community into the family situation and into the consciousness of every member of the group. Note what happens. Mother rises and takes off her apron. Father rises and puts on his coat. Sister grabs a napkin and wipes brother's mouth. Brother kicks the cat, which retires to the kitchen. The only member of the family group who seems oblivious to the community is the year-old baby, who continues pounding with his spoon on the highchair. The community is, as yet, nothing to him.

In a multitude of ways the various groups into which the individual comes thus have a part in shaping and conditioning his pattern of reactions.

The social conscience "is that body of comprehensive ethical norms that are integral parts of the moral sentiments of the members of a group, that enjoy unchallenged authority, that function almost automatically in settlement of ethical issues, and that insure the continuity and integrity of the group's life. Functionally, the social conscience manifests itself in the emphasis placed upon certain forms of behavior, certain types of personality, and the condemnation of their opposites." The social conscience, on close examination, is seen to be made up very largely of sub-cultural or universally conditioned reactions; that is, reactions which are found practically everywhere. For example, regard for children, certain required cooperations, or whatever at the time and under the circumstances promotes the common welfare. Of course, at any time and under any set of circumstances the particular group would emphasize certain kinds of behavior as contrasted with that of other groups or communities.

It is through the social conscience that the individual acquires his rights and learns his duties. "A right is a way of acting and developing capacities or of functioning that is sanctioned by the moral sentiment of the community." A duty is what the social conscience requires to be done.

The body of moral sentiments which constitutes the social conscience of our community life today has been derived from various sources and has had contributions from a long past. For example, the social teachings of the Hebrew prophets, which were doubtless in part at least derived from the social conscience of ancient Egypt, have come to us by way of the Bible. The ideal of the good life or self-realization for the personality, has come to us with our other social heritage, from the ancient Greeks. The social-ethical teachings of Jesus have had their part in the making of this modern social conscience.

It is not easy to put the ethical teachings of Jesus in small compass, but the following statement is a fairly good summary: " The supreme worth of the individual soul in the sight of God, the brotherhood of all men as children of the one Father, the obligation of service to one's fellows, the law of love as the ruling motive of life, and the duty of faith in God and in humanity."

In the modern period under the insistence of many individuals and groups, certain aspects of the social conscience have been actively at work to increase the rights and change the status of the individual in the life of the community.

The eighteenth century has been called the century of the rights of man, because in that century, in radically new ways, the social conscience became enlightened with respect to the limitations, deprivations, and many of the injustices still suffered by the common man in the community. The result of this ferment and the changes which it brought about is stated in the Declaration of American Independence, in the clause, " the right to life, liberty, and the pursuit of happi-

ness." This period, the eighteenth century, saw great changes in the community attitude toward the common man. In western civilization he achieved the freedom of his person.

Of course, all broad generalizations leave much to be desired, and the generalization of the eighteenth century as the century of the rights of man is no exception. But if the eighteenth century is the century of man, the nineteenth century is the century of woman. It is the century when the rights of woman were greatly extended. Many social forces were working to bring about this change. The pioneer life in America gave woman the opportunity to demonstrate her usefulness and value to the community, but prior to the middle of the nineteenth century her status as a person was very inferior to that of man. As an illustration: in Massachusetts, before 1840, a woman could not be the treasurer of her own sewing circle without being sponsored by some man. Coeducation or higher education for women were both unknown until Oberlin College and Vassar took the initiative.

The first Woman's Rights convention held at Seneca Falls, N. Y., in 1848, was occasioned by the refusal of the anti-slavery convention in London to admit a group of women to the floor of the convention along with their husbands. The attitude of the press and the general male hostility to the deliverance of this first Woman's Rights convention are too well known to require comment. In a bill of particulars, as to the rights they were seeking, and felt to be theirs as persons, the women mentioned that they suffered the denial of the elective franchise, civil disabilities with respect to both property and the right of divorce, that they had no voice in the making of laws, that they were barred employment, that they were denied education, that they were subordinated in the church, and that man had assumed God's prerogative in prescribing woman's sphere. They capped the climax by saying that man refused to regard her as a person, a protest that they obviously had every right to make.

One can only imagine the limitations to the growth and development of the personality of woman that the social conscience of the middle of the nineteenth century imposed. But how swiftly things have changed, and now with equality before the law, equality of opportunity and education; the truly new woman—the truly emancipated person is appearing, in the enjoyment of her new found liberty.

The twentieth century may well be called the century of the child. The child will attend no convention, will adopt no pronouncement, but the social conscience of our generation is coming to entertain sentiments which give full place to the rights of personality to the child. The problems confronting childhood have been given much attention by educators, social workers, and humanists in general. Problems of dependency, neglect, and delinquency, with the thwarting of personality and consequent impoverishment of the community life, have received the attention of psychologists and psychiatrists. We are about ready to write a tentative bill of rights for childhood which will guarantee adequate personality development for him. The child is certainly entitled to the following rights and the social conscience is in process of change accordingly:

1. The right to be wanted and to be well-born.
2. The right to be conditioned by a normal social environment.
3. The right to have his wishes guided to solid satisfactions.
4. The right to be treated as a person.
5. The right to be put in possession of his social inheritance. This inheritance includes the scientific, the literary, the esthetic, the institutional, and the religious heritage of his people.
6. The right to be taught to distinguish the genuine in character.

The changes in the social conscience seem then to put social science on the side of adequate opportunity for the development of personality.

In the integration and further application of an enlightened social conscience to the situations which a changing culture has brought to the modern world, much remains to be done. Human welfare in the sense of the complete rights of the person will need to be given more attention. The right to live the good life must be guaranteed by the social conscience to all, without distinction and discrimination. The right to work, as well as the duty of service must be made an actuality in an industrial order which at times seems to be oblivious of the damage done to personality. Social planning must be planning which will include the rights of persons.

ON THE TRAIL OF THE ARCHÆOLOGIST

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THE title of this paper to the unitiated may be suggestive of the penny thriller. "On the trail," whether it be that of the lawbreaker or of the big game hunter in the tropics, or even that of the archæologist at once arouses curiosity and stimulates interest. Nor in the case of the latter is it without reason. Indeed, even superficially, there is much in the life and activity of the digger in ancient mounds to pique the interest alike of novice and expert.

Why, for instance, should this youth of some thirty summers, long haired, hollow cheeked, with a restless blue eye that reminds one of a lost child, go wandering year after year over the hillsides of Galilee, inspecting one stone heap after another, furtively prying under old rocks, ever on the go but never arriving? Why does he scale the almost inaccessible cliffs, and for weeks at a time burrow among the dust and the bones in the long desolate caves? A handful of flints, a jaw bone and the fragments of an old skull, to the native, must seem poor reward for such unceasing activity. Wiser far, they think, are those who sit among the sheepfolds and listen to the pipings for the flocks.

No doubt, equally mysterious to Palestinian nomad and villager, and equally remote from our utilitarian point of view, is the activity of any one of the larger groups engaged in the work of excavation. What mystery must surround the life of one of the best known excavators? For more than fifty years he has labored unremittingly in Palestine and Egypt and long since legend has been weaving her mantle around his figure. Dame rumor says he was never in school a day in his life, and had no tutor. Nevertheless, Oxford, that most conservative seat of higher learning, honored him with the D. C. L., then

the youngest recipient of this sign of academic distinction, and later his King conferred knighthood on this putterer among the potsherds. Brilliant! Yes, and yet he has spent much of each year for more than fifty years, living in tents or in temporary mud huts, working in malarial infected districts, submitting to the most grilling toil in the midst of the greatest difficulties, directing a small gang of workmen in the tearing down of old mounds just to harvest the broken pottery, the few marble figures, a number of stray inscriptions, and to prowl in the long forgotten cemeteries among the shades of unknown generations. A man who might associate with princes, yet he plods along with the peasant. In other spheres of labor he might have directed the efforts of tens of thousands, or been an empire builder, yet here he spends his energy in disturbing the dead and in uncovering buried cities. And all for what? The spoil of the tomb robber is not his. Even the dainty things he does occasionally find go either to the Palestinian museum or the museum of the University of London. Nor is he a high salaried official of some indulgent corporation, for he must personally raise year by year the funds essential to defray the expenses of his expedition. Why then this effort? All in order to bring to light ancient cities, with their broken walls and crumbling ramparts, their desolate streets and the foundations of their long vacant houses; all for the joy of discovering the pattern of that ancient life, in broken sherd and sparkling gem lying beneath the layers of sand and ash. Strange it may seem, yet this is ample reward for these men of genius.

These men, and they are numerous, are the heroes of faith. They have invaded the palaces of the Pharaohs, have exploited the treasuries of Egypt, have stormed the ramparts built by giants, have laid bare the walls of Jericho and razed the temples of the Canaanite. More important still, they have rebuilt the ancient cities and have filled the once empty bazaars with wares from every commercial center of the Orient. They

have peopled the long deserted streets with laughing boys and girls, and have introduced us to the *raconteur* who sat in the gate of the city, and to the judge, administrating justice according to the customs of his fathers. Then the spade goes a little deeper and the archæologist draws back the curtain. We see the evidences of the army of invasion, battered swords, broken lance-points, layers of ashes, and can almost hear the cries of the pillaged and outraged and the wild jubilation of the conqueror. This accurate and well documented record of history is the reward, the only reward, of the excavator. He has largely lost the sense of the utilitarian and lives and thinks in terms of the cultural.

But our theme demands that we get a glimpse at least into the method and the results of the archæologist. The claim that, in Palestine today, the work of the archæologist is on a scientific basis is by no means an idle one. More than fifty years of the most careful work have been fruitful in laying down some essential principles. Archæology is no summer outing, racing through the country, picking up what may please the fancy and then subjecting it to the vagaries of a pious imagination. That type was sometimes found in the pre-war period, but under the British mandate, that along with many other irregularities has passed out. True, some individuals, and those chiefly from our own country, have had revelations as to the whereabouts of sacred objects and have been commissioned by the Almighty to go and dig for them, but fortunately such credentials do not meet the present official requirements. Shortly after the English took over the mandate, the Director of Antiquities in Palestine, an archæologist of known worth, drew up the regulations for the control of excavations, the division of the finds, etc., which were finally adopted by the Palestinian government. Later, having resigned the office of director, he appeared before his successor in office, requesting a permit to dig. One of the first questions asked was, what responsible educational institution

do you represent? His answer was, "None, I represent myself," to which came the reply, "Sorry, but the regulations prevent us from granting the request under such conditions." The law is wise and is for the lawgiver as well as for others. It may have seemed funny, but it was no joke. The excavator must be backed by an institution of recognized standing and must have a qualified man in charge of the work. This principle has already brought untold good to the work.

Also the field is now practically cleared of those whose primary interest is the exploitation of some pet theory of history or of scripture. Educational institutions, as a rule, are not interested in such attitudes, and the results of fifty years of excavation have been very unkind to theorists. Undoubtedly the student of antiquity has his theories, some of which may be very insecurely founded, but he must learn to hold them in restraint. Some would like to find the ruins of ancient Sodom at the southeast end of the Dead Sea, but here an expedition uncovered a great pilgrimage center that had attracted great groups of people, over a period of centuries, for the celebration of important religious rites. But the evidence proved that there had been no permanent dwellings, no city, and that it had suddenly ceased to exist even as a pilgrimage center over four thousand years ago. (*Ann. Amer. Soc. Oriental Research,* vi. 58.) This certainly was not the Sodom of the Old Testament. Then exploration at the northeast end of the Dead Sea was opened up in the hope of finding the lost cities of the Plain. Here buried cities were uncovered, four of them, one on top of the other, disclosing a most primitive civilization. The mud brick of the walls was hand formed, the most primitive type yet discovered. A goodly number of polished stones, with a simple but novel script, or a method of counting, were found buried with pottery of the early bronze age beneath the debris and ash of four thousand five hundred years. Here was rich reward for the archæologist but certainly no proof of the theory that Sodom and Gomorrah

lie buried in this area. Similarly have many hopes been shattered. In a corner at Beisan the director hoped to find some traces of Israelite remains, but a fifth century monastery with a fine mosaic floor with inscriptions and other relics, rewarded his efforts. In Seffuria it was hoped that early Israelitish material would come to light, but almost at the surface a great Herodian amphitheater lay ready to tell its story. In Galilee it was expected that a study of the dolmens would furnish evidence of burials with some indications of age, but a summer's work has proved them to be as bare as Mother Hubbard's cupboard. These picturesque memorials of bygone ages, that circle some of the hillsides are now more anonymous than the worthy war-memorials to the unknown soldier. So it goes. The mounds have a provoking way of side-stepping expectations, but in a very delightful way they fascinate by the unexpected and are ever demanding of the interpreter the most objective and unprejudiced treatment.

Thus the demand is for the most scientific as well as the most patient work. Aeroplane views, that act as X-rays, show the outlines of walls and towers and indicate the important structures that lie far under ground. These are coming into use and enable the diggers to go to work immediately on some important section. Where there is ample financial backing, as at Megiddo, the surface of the mound is actually shaved off, strata by strata. Every spade full of soil is sifted, every object of cultural value, and every potsherd, except the most common, is preserved. Thousands of baskets of pottery and many ornaments and implements of various sizes and types are handled every season on every Tell. The form of every important piece is drawn, many are photographed *in situ,* hundreds of jars and vases are built up from fragments, all are recorded, so that form and date, strata and location of every article is permanently preserved.

It is safe to say that today in most of the mounds, little or nothing of value is lost out of the many tons of soil turned

over every year. The native workman is given a small baksheesh for every object found. This encourages the careful scrutiny of every handful of dirt, and as the reward approximates the actual market value of the object, pocketing the finds is largely prevented. Also for the most careful work, when there is evidence of a wall or a forge, an inscription or a vase, men specially trained are set to work with brush and knife. Even an air bellows is sometimes used. Thus many delicate pieces are recovered unharmed and in some cases veritable miracles are wrought.

Those who are acquainted with the work of the University of Pennsylvania at Ur of the Chaldees under the direction of Doctor Woolley are aware of the care that is exercised. No more convincing witness of the patience of the workmen and the accuracy of the results can be cited than the photo of the harp, found in the Museum. (*Journal,* March, 1929, opp. p. 11.) While excavating in one of the graves in Ur a workman noticed a couple of holes in the ground floor. The director was called and filled these in with soft plaster. More soil was brushed away and more holes, the result of decayed wood, appeared and were filled, until when all was complete the outline of a harp was clear. The most careful brushing away of the soil continued until the result was photographed *in situ.* The photograph not only shows clearly the whole outline of the harp with the bull's head on the base of the standard, but the actual remains of the gut strings, fine hairlines of fibrous white dust, stand out unmistakably. We scarcely know which to admire the more, the wizardry of the archæologist or the artistic achievements at the Sumerian court five thousand years ago. The reconstructed harp now is on exhibit in the Babylonian section of the Museum of the University of Pennsylvania; a mute witness to both.

Equally illustrative of the care and the skill employed in all such work is the story of the rebuilding of the sphinx of Ita, the daughter of Amenophis II, who ruled in Egypt about

1938-1903 B. C. In Qatna, on the upper Euphrates, the French Mission under Comte Mesnil de Buisson, in 1927, gathered together more than four hundred pieces of alabaster that had apparently come from the quarries of Egypt. Here was a task more interesting and more intricate than that of reconstructing a face or an animal out of the pieces in a jig-saw puzzle. However they were finally worked into place, so that the sphinx in detail, with the inscription restored, once an alabastar ornament of beauty some twenty inches long and ten inches high, is a lasting evidence of old international relationships enshrined in art.

These illustrations, that are vivid but by no means exceptional, may suffice to convince us that in all departments of the work the archæologist and his associates are worthy of our admiration and our confidence.

We may now turn to some of the conclusions that are sustained by the growing evidence from the mounds. Three only, and those of the most general type, would we mention in this paper. The first is, that business in Palestine always was very complex. Her geographic situation made this axiomatic. A small country, only a narrow tongue of land, bordered on the east by the inhospitable desert and on the west by the Mediterranean Sea, she was scarcely more than a caravan track between Mesopotamia on the north and Egypt on the south. This is clear even on the most superficial reading of the Bible. But Abraham was not the only one who wandered up and down the country, nor was Elijah the only man from the desert who visited the cities of Samaria. The spice-bearing caravans from Sheba in Arabia, and the droves of Cilician horses probably rested over night at the same khans by the wayside. Workmen from Tyre sought and found needed employment in Jerusalem, and traders from Damascus found it profitable to set up in business in the bazaars of Samaria. Armies were incessantly moving along her highways, and not infrequently the clash of foreign arms resounded up the valleys of the country. Wed-

ding processions came up from Egypt and others came from the courts of Phœnicia, bearing the princesses and their gods, and the funeral cortège also passed along the same highway.

All this is patent from the Old Testament, but it is inescapable to the archæologist. This internationalism was the current in which the Hebrews lived and was at least half the story of their lives. Palestinian traffic was world-wide. Nothing within the international horizon was quite foreign to them. They were, of very necessity, in some ways more cosmopolitan than the great nations surrounding them. The goodly Babylonian garment found in Jericho was but a sign of economic contacts with the wide world.

There is not a mound in the south country but has yielded up evidences of the dominating influence of Egypt in art and industry. In the north, Babylonian, Hittite and Phœnician influences predominate. But north and south were both open to all the markets of the world. An excellent glimpse into the foreign trade that influenced Israel is gained by a study of the story of Solomon's stables. "And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots," ". . . and the horses that Solomon had were brought from Mizraim, and the King's merchants received them in droves, each drove at a price," " and Solomon built Gezer, and Beth-horon, . . and the cities for his chariots and the cities for his horsemen" (1 Kings 10: 26, 9: 19). These passages have always been a sort of pedestal from which the credulous professor has taken his flight in an attempt to portray the glories of Solomon. But like the Queen of Sheba, he has to admit that the half had not been realized. Some of these fabled stables have been excavated and are now open to inspection, all swept and garnished. At Megiddo, one of the places not mentioned in the Old Testament list of chariot cities, the Oriental Institute of the University of Chicago has uncovered more than a dozen stables, each arranged for twenty-four horses. Many of the monolithic tie-stones are

still perfect and in position. The passage ways between the stalls were well cemented, and the floors on which the horses stood were made of well-laid small cobble stones. The pavement, only a fragment of which remains still well preserved, on which more than three hundred horses once stood, is today eloquent testimony to the glory of an empire long eclipsed. How many other such stables once existed we dare not say, but the strange pillars that years ago were found at Taanach, and similar rows of pillars and pavement uncovered in the fifth strata of Tell el-Hesi now rightly resolve themselves into ruined stables of the time of Solomon. These, together with the pieces of broken horse-bits, stirrups, and saddle gear are the permanent evidences of the great droves of horses passing from the north to the south, and the cavalry stationed at the frontier posts, where flying outriders scanned the horizon for signs of the uprising of tributary peoples.

This international traffic, however, entered into all the minor details of the life of the country. Granite came from the Assuan quarries, and alabaster vases, the finished product of workmen in the hills bordering on the Nile, found their way into the villages of Canaan. The graceful lotus leaf was a popular motif in Egyptian decoration, and the artists for the petty princes of Palestine did not improve on the design. Vanity cases " made in Egypt " seemed the acme of perfection, while the fine ceramic ware of the Isles of the Sea and the glass vases of Phœnicia were always found in the bazaars that catered to the aristocracy. Local manufacturers often copied the art of the foreigner but rarely attained distinction in the crafts. For this reason the élite of the country were always tempted to satisfy their desire for finery by patronizing the importers of foreign wares. As today homes are furnished in the Elizabethan or Victorian style, or that of Louis Quatorze, we can well believe that Hebrew palaces were dominated by the Egyptian, or the Syrian, the Hittite or the Assyrian styles, while the queen of the palace displayed her Mycenæan

vases, or Cypriotic bowls and her Egyptian silver ware in the same spirit as her Western sister exhibits her Japanese cloisonné vase or her new Wedgwood ware.

Some of the innumerable evidences of this varied commerce may be of interest. Among the finds of Professor Petrie at Tell Fara, some twenty miles west of Beersheba, may be noted the ivory inlaid jewel-box that came from the palace of a Hyksos chief who occupied a position of importance there in the thirteenth century B. C. Numerous slivers of ivory were noticed in the mud, boiling paraffin was poured over the place, a large cake of soil was dislodged and paraffined on the sides and bottom, boxed and shipped to London, there to occupy the leisure of a rainy day. In the museum in London, the soil was washed out and the paraffin heated out, and the residuum, a handful of ivory chips and slivers remained. Again, worse than a jig-saw puzzle, but skill and patience reconstructed the pattern and lo, the inlaid ivory top of a jewel-box. No imagination is necessary to interpret the design. The work is exquisite, proclaiming the skill and the race of the artist as well as the wealth of the owner and we hope his affection for the mistress of the palace (cf. *Antiquity,* Sept., 1930, p. 281). The palm trees at each end are Syrian, not Egyptian, and the faces have a Syrian cast. As Tissot who spent ten years in Palestine so that he might reproduce the biblical scenes accurately, nevertheless put something of the French countenance into every face, so our artist betrays his racial inheritance. Toward the center of the plaque the governor is seated on an Egyptian chair, over which is spread a leopard skin, the symbol of his high rank. Behind him stands a slave, with Syrian features and a saucy smile. That boy is stranger to any back-breaking servitude or scant rations, a slave it is true, but nevertheless the pampered pet of the court, who is on terms of familiarity with the master. At the other end of the plaque is the piper, a girl who may have been born in the Judean southland, but she has learned to pipe other than the quiet pastoral melodies.

Themes of love and chivalry, of court and camp now stir her pipes. In front of the piper is a dancing girl, who with lithe body, quick step and graceful swing delights the eye of her lord. In front of her is the cup-bearer, pouring into the golden cup of the governor the amber wine that makes glad the heart of man. Attendants carrying a half-dozen geese across a pole, and a man with a calf on his shoulder bring up the rear. The little box is a revelation not only of the commerce of the day but also of the place of wine and women in the palaces of the thirteenth century B. C., and forms a companion picture to that given us by Amos and Isaiah in their attacks on the well-to-do Hebrews some six centuries later.

From the same mound, but of a little later date, almost making us gasp by its modernity, came the bronze, tubular corners of a bedstead, that might almost have been ordered yesterday from Wanamaker's. Three thousand years ago, when wild animals, or wilder savages roamed over our area, these supported the slumbering form of a high official. How proud he was of this, perhaps an innovation we may easily guess, and no doubt as he slept he dreamed that the wealth and the prestige of his house would be unending. A silver soup-ladle, the handle of which is a swimming girl, body extended to the full, the hands grasping the bowl of the spoon, the head thrown back, the whole a favorite Egyptian pattern, probably belonged to the same noble, or if not, then to a kindred spirit who lived in the same city at the same time (cf. *Antiquity,* Sept., 1930, p. 280).

The economic conditions of a country merges into, and in fact produces the social life of a people. The one, in fact, is a good mirror of the other. It is said that the curve representing the rise and fall in commodity prices could be plotted on the basis of the number, the variety and the workmanship of the vanity cases found in any given period. By the couch of the peasant who lived from hand to mouth, such symbols of refinement, if found at all, would be of the coarsest type.

When famine hovered on the horizon, or when the dogs of war were at the gate, little thought would be given to personal adornment. But when peace and plenty made possible the summer and the winter house, the houses of ivory and the great houses, then the ladies must deck themselves with jewels and revel in the delights of the banquet chamber. In the hour of victory they divided the spoil, "A damsel, two damsels to every man, to the chief a spoil of dyed garments, of dyed garments embroidered, embroidered on both sides, on the necks of the spoil," while in the day of defeat Yahweh " took away the anklets, cauls, bracelets, mufflers, head-tires, crescents, pendants, ankle-chains, sashes, perfume-boxes, rings, nose-jewels, all that famous list of ornaments, inserted by some prosy archæologist of the long ago in one of the most stinging imprecations ever uttered by prophet (cf. Isa. 3: 17-24; the insertion, 3: 17-23). In this case, what the prophet and the interpolator scorned, the vanity cases, bring an unmeasured delight to the modern excavator. These foibles of high society measure the life of a period. An ivory plaque tells the story of Syro-Egyptian affiliations. The painting on an old jar of a swan preening its wings is witness to incoming Philistine life. A Mycenæan vase, a single one, for they came into the country only between 1400 and 1200 B. C., may help to date the capture of a city and the time of Joshua's entry into the Promised Land, while ten pieces of blue faience, five little three-cornered pyramids and five little cones along with an ivory dice, give us another angle of the social life. A game of backgammon, or fox and geese or a forerunner of afternoon bridge, whatever the laws of the game, these little pieces are the material witnesses to the social tendencies of men and women in the ancient Orient.

Further, the remains of ancient religious life are as numerous as are those of the social and the economic, and are coordinate with them. Only the merest suggestion of this treasure trove can be attempted here. Sacred stones, sacred

structures, and various sacred symbols that ministered to past generations for weal or for woe are found in every mound.

Evidences of a prevailing serpent worship have been found at Gezer, Taanach, Beisan, Bethshemesh, Beth Mirzim and elsewhere. These throw light, probably on both the origin and the disuse of the bronze serpent in the Old Testament religion (2 Kings 18: 22).

The numerous amulets that have been found show the large place that magic occupied in ancient religion. Among these conceptions, cursing always played a very important rôle. A recent study of a large number of broken, inscribed potsherds has led to the conclusion that the jars had been inscribed with proper incantation formulæ and had then been smashed, in the belief, that disaster similar to that which happened to the jar would fall on the person or the group named thereon. This, on the basis of sympathetic magic, is a very wide-spread belief, and may suggest a deeper significance to the weird action of Gideon's army smashing the pitchers when attacking the Midianites than is usually found in the commentaries (cf. Judges 7: 16-20).

A somewhat similar feature is found in the curse bowls which are so numerous. Curses of all types were written on the inside of the drinking bowls, so that one drinking water that had been poured from such a vessel would drink the curse and hence suffer the consequences of the curse. This is surprisingly like the test for adultery as outlined in Numbers 5: 23.

Belonging to the same general category are the curses found so frequently on the sarcophagi, or that found in the preamble to the Hammurabi code, against whosoever should violate the tomb or deface the written law. Suffice it to quote a few lines from a Sidonian sarcophagus, that of Eshmunzar who reigned in the third century B. C. " I adjure every prince and every man that they open me not, nor uncover me, nor carry me from this resting-place, nor take away the coffin

of my resting-place, lest these holy gods deliver them up, and cut off that prince and those men and their seed forever." So in the Hammurabi code the lawgiver blesses those who respect his inscription and curses all future vandals who may injure or deface it. In this there is a marked similarity as well as a difference with the curses found on those who fail to observe the law in Deuteronomy (Deut. 12: 32 to 13: 11) and in Revelation (Rev. 22: 9). The magical value of words, oral and written, was so unquestioned an article of faith among the early Semites, that we would be greatly surprised if we did not catch some echo of it in our scriptures.

These illustrations of the light that archæology throws on the interpretation of scripture are only a few, and that within a very narrow sphere, but they show the dark background in which the prophets lived and worked, as well as the pit out of which Israel was digged. At the same time they serve to indicate the worthwhileness of the work that is being carried on by a growing number of our universities and seminaries.

STUDIES IN THE HERMETICA

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The Hermetic Religion

At the beginning of this study of Hermism, our chief interest lies in that body of literature known as the Hermetic literature. Expressed here are many of the noblest thoughts of Plato. Here is a picture of creation that resembles the story in Genesis. Here is a doctrine of salvation similar to one found in the book of John. Here, too, are Gnosticism, a doctrine of the Logos, a doctrine of the Nous, the belief that men are gods, a theory of the transmigration of souls, and the germs of other prominent beliefs and doctrines.

Immediately we ask, what is this literature? G. R. S. Mead says that it was the sacred scripture of a very serious minded group of people. Causaubon, in 1614, said that the Hermetic writings were composed by Christians or semi-Christians to commend Christianity to the pagan world. Dr. Louis Menard, in 1867, wrote that the Hermetic literature which we have was the last monument of paganism.

Hermism is based upon the Egyptian Thoth, called Hermes Trismegistus (thrice-greatest) by the Greeks. He is generally represented as ibis-headed with a crescent on his head. He was the scribe of the gods and also held the balances for the weighing of judgment in the judgment hall of Osiris. To him was attributed the composition of the sacred books of the Egyptians.

Our Hermetica is divided into three main parts: The Corpus Hermeticum, consisting of seventeen books; the three books of Asclepius, the twenty-nine Stobaei, and certain Fragmenta. It is evident that they were written by many hands over a considerable space of time. Changes of style and content indicate many interpolations, particularly in the Stobaei.

The date of composition has been variously estimated from 1500 B. C. to 300 A. D. Finicus, Vergicius, Flussas, and Everard held to the ancient view, placing them before Moses. Flinders Petrie, Brian Brown, and Edward Maitland support the period 510-250 B. C. G. R. S. Mead believed that they were written in the period from 300 B. C. to 100 A. D. Louis Menard, Ritzenstein, and Walter Scott have placed them in the Christian era to the fourth century.

Summarized, the arguments for a late date are as follows: The literature is filled with Platonic philosophy that was popularized by the Stoics in the Christian era. The reference to the Scythians is an allegory, referring to a butchery of the Egyptians, 268-273 A. D. by the Palmyrenes. The single reference to the probability of the Greeks putting the literature in the Greek tongue is of such a nature as to suggest that they were already translating Egyptian manuscripts into their own language, and that this reference is made to indicate a false antiquity to a late writing. The prominence of the Sun as a demiurge with a rayed crown points to Mithraic influence under the Empire. Certain phraseology upholds a late date. The mention of kings and a King points to the reign of Diocletian (285-305 A. D.).

The advocates of an early date also make out a strong case. There is an absence of any reference to Rome and her domination, no reference to the Jews, no reference to Christianity or Mithraism, and but a single reference to the Greeks which seems to have been made in the Ptolemaic period. The Scythians were prominent before 500 B. C. and are still remembered for their cruelty. The names of the Hermetica are in keeping with an Egyptian setting. The theology is true to the ancient Egyptian conception of monism and polytheism, and Osiris has in no wise been displaced by Serapis. The view of life after death is in keeping with the conception of the initiated of the priesthood of Egypt. The Gnosticism is far too simple for a late date. Justin Martyr said that Hermes Trismegistus

was *commonly* conceived as the Logos. Had such an exalted view been held at the time of the composition of our Hermetic literature, it is hardly possible that this could have been omitted. There is an entire absence of the use of allegory, so common in the literature of the first few Christian centuries.

We must remember that sufficient time elapsed after the composition of some portions to permit its translation into the Greek and Latin languages, and to be popularized before the days of Lactantius' literary productions (300-335 A. D.). It is possible that a religion of considerable antiquity was passed on orally by scholars and philosophers, but this does not seem probable. They were the ones who would put it in writing. The culture indicated by the philosophy in an age when books were numerous points toward a written religious literature. We remember the pre-Christian Alexandrian library of over half a million volumes. Such an atmosphere as was found at Alexandria in the last half of the Ptolemaic and the early Roman periods is suited for the composition of a religious philosophy such as is presented in the Hermetica. We must date portions of it far enough back to retain those strictly Egyptian elements, and other portions late enough to permit those Hellenizing and possible Oriental influences that appear to be present. At the same time, we must recognize that much of it had come out of the life and practise of the people, over a considerable time, before it was put into written form.

The Theology of Hermism

It is important that we have an understanding of the God of the religion of Hermes. Great freedom is exercised by the writers of the various books. To be a true Hermist, it was not necessary to adhere to specific theological formulas. One writer worshipped a myriad of deities; another only one. Both were orthodox. However, it may be said that nearly all the writers made very prominent one supreme God.

One document declares that God and Matter were in the

beginning.[1] Another says that Matter received from God the germ " from which has sprung its coming-into-being." [2] Still another makes God the source of Mind, Nature, and Matter.[3] In general, it may be said that God was conceived as the source of all things by direct or indirect creation. It was a controverted question whether God or the gods created man. Certain pantheists among the writers gave the Supreme God the credit, regardless of the means, and identified him with the whole creation.[4] Man was particularly a part of him. One writer expressed himself in these words:

> And wherewith shall I sing unto Thee? Am I my own or have I anything of my own? Am I other than Thou? Thou art whatsoever I am; Thou art whatsoever I do, and whatsoever I say. Thou art all things, and there is nothing beside Thee, nothing that Thou art not.[5]

Still another writer indicated the possibility of God ceasing to exist. He was Maker. Cessation from making would mean the cessation of his being.[6]

One of the strangest ideas in regard to God was that he was bisexual, generating of himself his various creations. (These creations, including man, were bisexual also for a considerable period of time.)[7]

God was referred to as a Great Musician, in these words:

> For God, who is by nature a musician, not only works harmony in the universe at large, but also transmits to individuals the rhythm of his own music. . . " [8]

Nearly all the writers of the Hermetic literature agree that God is good. He is frequently spoken of as the Good.

The following hymn of thanksgiving from the prologue of Asclepius reflects perfectly the common conception of God's attitude toward men as conceived by the Hermetic writers:

> We thank thee, O thou Most High, with heart and soul wholly uplifted to thee; for it is by thy grace alone that we have attained to the light, and come to know thee. We thank thee, O thou whose name no man

can tell, but whom men honor by the appellation "God," because thou alone art Master, and less by the appellation "Father," because thou hast shown in act toward all men and in all things loving-kindness and affection such as a father feels, nay, yet sweeter than a father's; for thou hast bestowed on us mind, and speech, and knowledge: mind, that we may apprehend thee; speech, that we may call upon thee; and knowledge, that having come to know thee, and having found salvation in the light thou givest, we may be filled with gladness.

As previously indicated, the theology of the Hermists called for a supreme Being, but it also demanded lower divinities. Some devotees divided the gods into two main classes, celestial and terrestrial. Two writers also distinguished the gods that could be apprehended by thought from those that were perceptible by sense.

Celestial gods were looked upon as the heavenly bodies by some, and were frequently identified with the planets and stars.[9] Others seemed to personalize the gods and looked upon them as dwelling in the heights of heaven, subject to a greater god and ruling over things universal.[10] One writer declared that they had heads, but no bodies. They were not eternal since they had been made by the Great God.[11]

The author that described the celestials as without heads spoke of terrestrial gods as man-made. Men had made statues and had forced the souls of demons into them by means of "certain holy and sacred rites." They are the friends of men, predicting events by lots and divination and rendering particular aid according to the need.[12]

From the descriptions given of the gods perceived by thought and by sense, we must say that reality is invisible and that the gods perceived by thought are real. Those gods that are perceptible by sense are only images of the real.[13]

We may not determine what were considered the constituent elements of the gods. However, the souls of the gods were supposed to consist wholly of mind.[14] We have seen that the celestials may have had heads but no bodies and that the

terrestrials apparently had human form. They were all thought to be perpetually renewing their youth.

Three sources of the gods are suggested. God, the source of all, made them in the fiery substance of chaos.[15] The terrestrial gods were made by men.[16] The gods are men in the third stage of their immortality.[17]

There was no consensus of opinion concerning the habitat of the gods. When conceived as planets or stars, their abode was, of course, in the heavens. Terrestrial gods lived on the earth, but one writer implies that terrestrial gods had their origin in heaven and could return to heaven if they chose.[18] Another writer was positive that no heavenly deity would ever quit heaven and come down to earth.

Two references show the opposing views toward the character of the gods:

> None of the other beings called "gods," nor any man or daemon, can be good in any degree. God alone is good. . .[19]
>
> The gods choose the things that are good; all other things are incapable of containing such a thing as the Good.[20]

This is one additional bit of evidence that the religious beliefs of men are made up of bundles of contradictions and that, in the last analysis, God, though real, is the creation of every individual.

The activities of the gods varied. In general, they may be classified under three headings—creative, governing, and being governed. They are conceived as bringing something into being out of chaos,[21] as creating the flora and fauna, and as assistants of the supreme God in the making of man.[22] They governed the universe in general and in particular, subject to the supreme God. They were subject to destiny, but themselves determined the destiny of man.[23]

Although these views were not unanimously held, they were sufficiently current to justify what has been said. We now turn to those gods that are mentioned by name.

The supreme and omnipotent First-God was sometimes called Nous (Mind), a god of Greek philosophy. He is described as a "Being of vast and boundless magnitude."[24] He is also called Omnipotent, Lord, Father, Maker of the universe, and wisest Nous.

The author of Poimandres finds in Nous I the source of Nous II, the Maker of things.[25] Those writers that speak of Nous I as a maker do not mention Nous II. It was Nous II that made the seven planets (Administrators) and, with the help of the Logos, set them in motion in their orbits. Nature was subject to his will.

The Logos is mentioned by two writers of the Hermetica and is mentioned in quotations in ex-Hermetic material at least five times. The first of the Hermetic writers classed the Logos as an emanation of Nous, as existent before Nous II, as son of God, and as of the same substance as Nous. Further, the Logos brought order out of chaos in the process of creation.[26] The second writer seemed not to recognize the cosmic significance of the Logos, but considered it as an intellectual being that enters man and regenerates him, saves him, and then praises God through the man that it has saved.[27] Cyrillus says that Hermists speak of the Logos as having a creative and life-giving quality, second only to the supreme God in power and position, and as having always existed.[28]

The Kosmos, a fourth god of Greek philosophy, is by far the most frequently mentioned deity in the Hermetica. It is not mentioned as a personality, but it has power, authority, creative ability, intelligence, and life. Some credit it with the position of second to the supreme God, created, but ever living.[29] One writer gives it third place.[30] Some writers distinguish between a sensible and an intelligible Kosmos. Those who make this distinction look upon the sensible Kosmos as an image of the other and encompassed by it.[31] As a lesser deity, the Kosmos was subject to the deities which, in the opinion of the individual writers, seemed to have such power of gov-

erning. Particularly was it subject to the supreme God,[32] to the Sun,[33] and to Necessity.[34] One man looked upon it as so irresponsible that the gods had to keep it in order.[35] In the same work it is said that its abode was limited to the land of Egypt and that it was composed of the sky, the earth, and the heavenly bodies; also, that time was contained in the Kosmos, and that God was eternally generating the Kosmos. Although a part of the writers give these activities into the hands of other powers, the Kosmos is thought by some to be an author of life, a medium of blessing to the Sun,[36] the maker of Time,[37] a maker and dissolver of that which it has made,[38] the power that influences the character of men,[39] and as using the Sun, the Moon, and the stars as its instruments.[40]

The Sun held an important place in the Hermetic pantheon. At no time did it displace the supreme God, but it vied for second place with Nous II, the Logos, and the Kosmos.[41] Whereas, it was subject to them in the previous references, it here supplants them. Whereas they were considered creators, the Sun is here considered sole creator in the universe.[42] The creation of the gods is not attributed to it.[43] It is described as an image of the "Maker who is above the heavens,"[44] as the begetter of all good,[45] as ruler of the seven planets and, through them, of many troops of daemons, both good and bad.[46] It is also represented as dependent upon the intelligible Kosmos, but as controller of the sensible Kosmos and the preserver and sustainer of the things in it, even of those parts that are immortal.[47]

Unlike the Sun, the Moon is mentioned only four times, and is attributed certain functions ascribed by other writers to the Sun and the Kosmos. It is a planet, the instrument of birth and growth, a worker of change.[48]

The planets are referred to several times as a group. Personified, they cooperated with God in the making of man and contributed to his nature. Different writers make them subject to the Sun, the rigid rule of Destiny, and the Decans.[49]

The Decans, the thirty-six fixed stars, were the guardians of the things in the Kosmos and promoted their good order. Frequently they exercised potent influences against the peace of man. Under their rule were the Bear, the planets, the so-called daemons, the Liturgi (attendant stars), and many other stars not named.[50]

The Agathos Daimon, the " first-born god," the " blessed god," is mentioned twice. In both instances he is a teacher, once of Osiris and once of Hermes Trismegistus.[51]

One writer classifies Isis and Osiris as terrestrial deities, man made.[52] Another sees in them celestials, given by God to the earth to bless the earth and men, and received back by him into heaven again.[53] Still another writer represents Osiris as king of the underworld and of great antiquity.[54] Horus is second to his father Osiris in strength,[55] but he is also pictured as having a childish mind that demanded training and instruction in the most elemental things.

Aphrodite is portrayed as a goddess of fertility, of desire, and of love. Once she is identified with the act of reproduction. Again, her name is used as the title of an article having to do with the influences bearing on inherited characteristics. She is also spoken of as contributing to the happiness of mankind.[56]

Eros is once spoken of as the fusion of natures in the procreative act and once as a yearning for God.[57]

Asclepius III describes a Pantheon and names the prominent deities.[58] The universe is conceived as a great hollow ball with God enveloping the whole. Within the universe is heaven under the reign of Zeus Hypatos, the Decani ruled by Pantomorphos, the seven spheres governed by Destiny or Fortune, the air under the control of Zeus Neatos, the earth and sea under the sway of Zeus Chthonios, besides a host of gods " whose powers and operations are distributed through all things that exist."

Nature is a terrestrial deity, the mother of air, of the

earth, and of water animals that are devoid of reason. She was married to the celestial man.[59] She is also conceived as a beautiful woman whom God created because of the barrenness of the world[60] and as a divine force that governs the entire universe.[61]

Providence is a personified attribute of God. It is God's Logos, God's ordering. It controls both Necessity and Destiny.[62] Necessity, according to one man, rules the Kosmos; according to another, she orders the heavens.[63] One writer makes Destiny "either God himself, or . . . the force which ranks next after God." Another makes her inferior to philosophers, while two others see all men as her slaves. Her work was inexorable. There was no escape.[64] A fourth god of abstract thought was Penal Justice. "Penal Justice has been appointed to punish those who err on earth."[65]

Space permits only the barest mention of other minor gods. Kamephis, forefather of Isis and Osiris, the teacher of Hermes, was the first teacher of the secret doctrine revealed in the *Kore Kosmu*.[66] Hermes is referred to as a celestial and as a terrestrial deity. He was the writer of the records, the king of the art of teaching, and gave mankind its intelligence.[67] Tat and Asclepius succeeded Hermes after he had ascended to the stars. Asclepius earned the title of "king of medicine."[68] Momus was a powerful, handsome, fierce, terrestrial spirit who advised the god Hermes against leaving man unhampered and happy.[69] The "keen-eyed goddess Adrasteia" supervised the working of a machine of fate devised by Momus to bring destruction and misery in the lives of men.[70] The Oath-god was introduced to men by Isis and Osiris to make possible obedience to law and justice.[71]

Even the Elements (Fire, Air, Water, Earth) are personified by one writer. They go to God in a group and lay their complaints before him. Another writer pictures the Earth as a woman lying on her back in the midst of the universe.[72]

Man in the Hermetic System

There are seven theories of the origin of man. All assume a creator.

1. God created the souls as divine spiritual powers, but later imprisoned them in material bodies.[73]

2. God ordained births, and implanted souls in bodies by means of the gods.[74]

3. Nous I created man a spiritual being in heaven. (Man was the brother of Nous II.)[75]

4. Man, a mortal made in the image of an immortal being, was *sent down* to earth.[76]

5. Man was created instantaneously a spiritual being, but was later enclosed (not imprisoned) in a material body.[77]

6. God made man by measuring equal parts of corrupt matter and divine ingredients.[78]

7. Man was made by one of the lower divinities.[79]

The functions of man in the world may be stated very briefly. The material body served as a prison for audacious souls. He was to administer mundane affairs. He was to render worship to God.[80]

Man's dignity and worth are variously described. He was made in the image of God.[81] He has mind (but according to some writers, not all have mind). This brings him into contact with gods and makes him both incorporeal and eternal.[82] He is able to fashion gods and, by means of magic formulas, compel spirits to dwell in his images.[83] He himself is ranked as a god; by certain others, he becomes a god by rebirth.[84] According to some writers, he has free-will. Two writers rank him as third in the universe,[85] God being first, and the Kosmos second. Another writer makes him supreme. "Man is all things; man is everywhere." [86]

Other writers emphasize man's insignificance.[87] Such

claim that he is a puppet in the hands of destiny, that he is subject to the whims of the fixed stars through the influence of the planets, and that his body is filled with demons that enter at birth and control his actions throughout life.

The problem of evil also plays a rather significant part in man's experience.[88] Its source is variously explained. It is an accident following creation just as rust forms on metal or dirt collects on a body. It is inherent in the body. It enters through his food. The Kosmos " fouls with evil " some things at birth. One claims that ignorance of God is the greatest evil; another says that impiety is the worst.

There are two conceptions of punishment after death. One has to do with a judgment and deliverance into the storms and whirlwinds between heaven and earth that come into frequent contact with fire and water where the unhappy soul is tossed about through eternity.[89] The other deals with transmigration.[90] In only one instance is transmigration described apart from punishment.[91]

Salvation is possible. Those who live well-ordered lives shall attain eternal happiness in the heavens.[92] Imprisoned souls are released at the death of the body if they have lived worthy of their origin.[93] Those men who have piety are saved.[94] Those men who have knowledge are saved.[95] Those men who have been reborn are saved.[96] Rebirth is attained by the cessation of the bodily senses, by an understanding of oneself, by an illumination from God, or by the activity of the regenerating Logos which is built up in man.

The attitude of the devotees of Hermes toward the unsaved is uncertain.[97] In *Poimandres* the disciple is urged to go out as an evangelist to rescue lost men. But another writer cautioned his disciple to make the secret known to none.

The ideal life for a devotee was ascetic, but not celibate.[98] Doubtless this varied. One will eat no meat; another avoids pain and enjoyment; still another looks upon every material substance as defiling and avoids superfluous and idle talk. On

the other hand, marriage is encouraged, and the generative act is called a sacrament that must be performed.

Certain of the writers believed that there was a close personal relationship of man with the divine. The conception of the writer who believed the gods were in constant communion with men [99] must have been the accepted belief of many others. There is an intellectual mysticism running all through the literature. All good thoughts were the direct result of God's immediate illumination.[100] Knowledge was of divine origin. Hermes or Poimandres or Osiris made it possible for men to have access to it. The mind of man was a part of the great Nous. The building up of the Logos in man was an intellectual, mystical experience. The literature itself claims to be the discourse of the gods, knowledge revealed by a god, or the doctrines of one who had had such a revelation. Rebirth, as a mystical experience, may easily be compared to those revelations of knowledge which made possible the literature.

So runs the gamut of man, from the creation by the Most High to the clay of imprisoned souls, from the dread of ignorance and interminable transmigrations to the joy of entrance into Light and Life, and consequent return to the essence of the Father, to be forever with those who praise Him:

> Among those then who dwell in that world above there is no disagreement; all have one purpose; there is one mind, one feeling in them all; for the spell which binds them one to another is Love, the same in all, and by it all are wrought together into one harmonious whole.[101]

1. Asclepius II, 14b.
2. Stobaeus IX.
3. Corpus III.
4. Corpus XVI, 18; Asclepius I, 2a.
5. Corpus V.
6. Corpus XVI, 18.
7. Corpus I; Asclepius II.
8. Corpus XVIII, 3.
9. Stobaeus XIV, 2; XXIII, 9; Corpus III, 2b; but Stobaei XXIV, 1.
10. Asclepius III, 38b.
11. Asclepius III, 23b.
12. Asclepius III, 37.
13. Stobaeus XXI, 1, 2; Asclepius III, 19b.
14. Asclepius III, 19a.
15. Corpus III, 2b.
16. Asclepius III, 37.
17. Corpus X, 7. Cf. XIII, 2, 7.
18. Asclepius III, 24b; but Corpus X, 25.
19. Corpus II, 14.
20. Stobaeus XI, 2 (21).
21. Stobaeus XXIII, 50.
22. Corpus III, 3.
23. Corpus III, 4.
24. Corpus I.
25. Corpus I, 9.
26. Corpus I, 6, 8b, 9ff.
27. Corpus XIII, 8b, 10, 19.
28. Julianum 552, 553, 920.
29. Corpus VIII, 2; X, 14b; Asclepius I, 10; III, 29c, 32a.
30. Corpus XI (i), 2.
31. Corpus XVI, 12; XVII, 1; Asclepius III, 17b, 34b.

32. Corpus IX, 6; Asclepius III, 16.
33. Corpus XVI, 7, 18.
34. Stobaeus VIII, 5.
35. Asclepius III, 38b.
36. Corpus XVI, 7.
37. Corpus XI (i), 2.
38. Corpus IX, 6.
39. Corpus IX, 5.
40. Asclepius III, 30.
41. Corpus V, 3.
42. Corpus XVI, 5, 18; Stobaeus IIA, 14.
43. Stobaeus XXI, 2.
44. Ibid.
45. Corpus XI (ii), 7.
46. Corpus XVI, 13.
47. Corpus XVI, 17, 7, 8, 12.
48. Corpus XI (ii), 7, 11; Stobaeus XXIII, 3, 28.
49. Stobaeus XXIII, 27-29; Stobaeus XXIX; Asclepius III, 19b.
50. Asclepius III, 19b; Stobaeus VI, 4-13; Stobaeus XXIIb.
51. Corpus XII (i), 8, 13b; Cyrillus: Julianum, 588A. (Scott: Hermetica I, 547).
52. Asclepius III, 27c.
53. Stobaeus XXIII, 64, 69.
54. Stobaeus XXVI, 9.
55. Ibid.
56. Stobaei XXII; XXIII, 28; XXIX; Asclepius III, 21.
57. Asclepius III, 21; Asclepius, Prologue 1b.
58. Asclepius III, 19b, 27c.
59. Corpus I, 11b, 14, 16, 17.
60. Stobaeus XXIII, 10.
61. Stobaeus XV, 1, 2, 4, 5.
62. Corpus I, 19; Stobaei XI, 2 (46); XII, 1.
63. Stobaei XI, 1; VII; VIII, 5; Asclepius III, 39.
64. Asclepius III, 19b, 39; Corpus I, 15; Stobaeus VII, 3; Zosimus Panopolitanus i, 4, 5 (Quoted by Scott: Hermetica I, 539f.).
65. Stobaei VII; XXIII, 28.
66. Stobaeus XXIII, 32.
67. Stobaei XXIII 5, 29, 44; XXVI, 9.
68. Stobaei XXIII, 6, 7; XXVI, 9.
69. Stobaeus XXIII, 43-48.
70. Stobaeus XXIII, 48.
71. Stobaeus XXIII, 66.
72. Stobaei XXIII, 54; XXIV, 11.
73. Stobaeus XXIII, 17-39.
74. Corpus III, 3b.
75. Corpus I.
76. Corpus IV, 2.
77. Asclepius I, 8.
78. Asclepius III, 32b.
79. Stobaeus V, 2.
80. Asclepius I, 8-10., Corpus IV, 2.
81. Lactantius: Divine Institutions 2, 10, 14. Cf. Corpus VIII.
82. Asclepius I, 5, 7a, 7b.
83. Asclepius III, 23b and 37.
84. Corpus X, 25; Corpus XIII, 10. Cf. XIII, 2.
85. Asclepius I, 19; Stobaeus XI.
86. Asclepius I, 6a.
87. Corpus III, 4; Corpus XII (i), 6, 7; Stobaei VI, 7-9; XV, 5, 6; XX, 5, 6; XXIII, 39.
88. Corpus VII (title); IX, 5; XIV, 7; XVI, 11; XVIII, 13; Asclepius I, 22a; Stobaei XI, 2ff; XXIII, 53, 70.
89. Asclepius III, 28.
90. Corpus X, 8a; Asclepius I, 11b, 12a; Stobaeus IIA, 11.
91. Stobaeus XXIII, 42.
92. Asclepius I, 11b.
93. Stobaeus XXIII, 39.
94. Asclepius III, 29b; Stobaeus XIB, 2.
95. Asclepius III, 22a; Lactantius: Divine Institutions, 2, 15, 6.
96. Corpus I, 18; XIII, 7a, 7b, 8b, 10.
97. Corpus I, 26b; Stobaeus XI, 5.
98. Corpus XIV, 5 (Cf. Ascl. I, 11a); Asclepius III, 21, 41b; Stobaeus III, 20.
99. Corpus X, 22b.
100. Corpus IX, 3.
101. Corpus XVIII, 14b.

EDITORIAL NOTES

RELIGIOUS SYMBOLISM

THERE was a time when a theological curriculum included a course in Symbolics. The study of Symbolics is concerned with the interpretation of the creeds of Christendom, and is limited to that field. The name is significant, pointing to a recognition of the creeds as symbols or signs. The creed was in that sense representative rather than presentative in function. It suggested an experience or a reality that stood behind it. The matter that was formerly covered in such a study is now pretty well embodied in historical theology. The suggestiveness of the name, however, should not be lost to view.

The value of a belief is never intrinsic. Its value is rather that of interpreting and defining a relationship or an experience that is worthful. There is no merit whatsoever in repeating the phrases of the Apostles' Creed. They were not intended to be substitutes for an experience, but symbols of an experience. To iterate "I believe in the communion of saints" is meaningful only when such communion has enriched one's life. Where there is no experience back of the formula, it becomes a hollow mockery.

It is a sad day when the symbol comes to usurp the place of the thing symbolized. That can happen just as surely with a formula as with an idol. The function of an idol where it is used in worship is originally representative. It stands in the place of, and as a reminder of the power to whom adoration is offered. But simple-minded souls are not logicians. They tend to think very realistically, and unwittingly they exchange the idol for the power it symbolized. Precisely the same thing may happen in connection with the creeds. Many of the dis-

putes over what constitutes orthodoxy would never have arisen if Christian people had remembered they were dealing with symbols.

SYMBOLS AS WORKS OF ART

Symbols have a value not to be disregarded. Their value is primarily as works of art. The artist employs a symbol to point to an object other than the work of art itself. The real object of the artist is implicit, but not explicit. A statue, a painting or a symphony are bearers of meanings which he understands who catches the artist's intent. The work of art may express, but it may conceivably veil the truth it is intended to convey. Herein the worth of art and its lurking danger are interwoven. This is especially obvious in the case of religious art. Great music, painting and statuary have repeatedly been employed in the service of religion, and have touched the souls of men as they presented significant truths in symbols that bestirred the imagination. On the other hand, the worshiper runs the danger of enjoying the beauty for its own sake, and either forgetting or distorting the veiled meaning. There is no inherent reason why great statuary may not be an aid to worship, just as great music is. But when it usurps the central place, the worship becomes idolatry which is not only intellectually a tragedy, but morally a catastrophe.

The same intermingling of worth and danger is to be found in a theological symbol. A creed is a symbol that is intended to epitomize and represent a faith that has grown out of a social experience. What has happened is familiar knowledge. For some people there is no doubt the creed has been an inspiration, and a bearer of profound meanings. Yet others have wrangled over a diphthong; and still others, forgetting that a creed is after all a symbol, have been inordinantly vehement in defending the creed as if it stood in its own right. So the creed has changed its function from a suggestion to an authority, from a symbol to a value.

SYMBOLS IN SCIENCE AND RELIGION

THERE is a scientific use for symbols, as well as the artistic. In science the symbol takes the form of a character or abbreviation that represents an element, as in chemistry, or an operation, or relation, as in mathematics. For example, 'O' is the symbol for oxygen, and πr^2 is the symbol for the area of a circle. In science the symbol stands for a concept, and embodies its meaning. It is a shorthand method of expressing the meaning that the concept bears. There is a clarity and precision about the symbols of science that is lacking in religion and art. That is due largely to the use of the inductive method and the habit of science to deal with more concrete data. Yet that difference can easily be exaggerated, for science has its metaphysics as well as religion, and employs its symbols to interpret its findings beyond the realm of experiment and demonstration. Many present-day physicists acknowledge that their description of the physical universe is no more than a symbolizing of the properties observed and calculated. If the scientist finds himself mistaken he merely discards one symbol for another, and continues his work.

The symbolism of art and religion is less easily adjusted to changing situations than the symbolism of science. That is because the meanings symbolized for religion and art are more implicit, whereas for science they are more explicit. Hence the scientists find less occasion to wrangle over symbols. If differences arise, they can agree to employ other symbols on the meanings of which they are unanimous. The meaning is much more closely bound up with the symbol in religion, so that many pious folks regard any tampering with symbols as tantamount to denying truths. The history of Christian doctrine shows that such apprehension is exaggerated. There is no such explicitness in the meaning of theological symbols, as both the defenders and attackers of the faith have often assumed. A group of thinkers may have been fairly unanimous about the

significance of a creedal formula that they were devising. Repeatedly, however, those who came after have divided into opposing camps, both claiming loyalty to the original meaning. Dogmatism in such matters is exceedingly difficult for the precise reason that they are dealing with symbols. There is no assurance that people who have agreed to adopt a formula as a symbol of faith have all intended exactly the same meaning to be conveyed. A mathematical formula may be sufficiently precise to admit of no two methods of interpretation. It would be more than could be expected of any theological formula to be so explicit and definitive. Much unnecessary trouble could be avoided by remembering this distinction between the religious and the scientific use of symbols.

THE PROBLEM OF LANGUAGE

The whole question of the function of language is involved. Obviously an idea is so mental in character that it could not be communicated from one person to another. Language serves as a medium of communication. The earliest method of communication was probably the gesture. Language comes to symbolize the gesture which in turn symbolizes an idea or an emotional state. In the more highly articulated languages vocal gestures or vocal symbols, as we may call them, have been developed to an amazing degree, so that references may be made to objects, functions and even highly abstract concepts with considerable probability of the symbols being correctly interpreted. The processes of association come into play constantly in the use of these instruments of communication. The attachment of certain meanings to symbols is one type of association process. Again, it is clear that language or gesture has no worth of its own, no intrinsic value. Its value is purely instrumental, consisting in its ability to convey meanings. Our dictionaries assist us in the maintenance of social standards within the sphere of meanings. Of course, the pres-

ence of dictionaries in our libraries by no means guards us from misunderstandings arising from lack of agreement in regard to the meanings associated with language. Some of the many reasons that contribute to that are apparent. Life is so complex, social situations and traditions so different that the possibilities of divergence in meanings are immense. Much of the language of theology is highly abstract, and in the realm of abstract language divergences of meaning are conspicuously unavoidable. How strangely short-sighted it was for men to build up orthodoxies with such intangible instruments and how unlike the spirit of Jesus to condemn and persecute the minority for their failure to interpret the symbols according to the majority, or for their unwillingness to employ the same symbols.

THE PRIMACY OF PERSONAL EXPERIENCE

VITAL religious experience is of surpassingly greater importance than any formulas or symbols that are intended to depict it. Some of the most spiritually-minded people are the most sparing in their use of symbols of any kind. Two of the most beautiful and significant symbols of the Christian church are baptism and the Lord's Supper. Yet none will deny the virile Christian temper of the Quakers who do not use them. Better the spiritual experience without its symbolic portrayal than a rite that can in no sense be called a symbol because the experience it is designed to set forth is not there. The cross is the symbol *par excellence* of the Christian faith; yet it is all too easy for the cross to be degraded to the level of a fetish. A cross worn as a watch pendant is a poor substitute for a cross borne in the heart. It has been one of the tragedies of history that the symbol has so often been allowed to do duty for the reality it was intended to portray. This is the danger always inherent in the use of symbolism, whether it be a sacrament, a formal object, or a creed. The possibilities for an enrichment

of spiritual values by this means are as great as the capability of art to serve the cause of religion. The difference must not be allowed to be forgotten. We admire a work of art. We worship God. To place creeds, sacraments, or any other symbols before a vital experience is to misplace the worship, and become idolaters.

BOOK REVIEWS

John Calvin: A Study in French Humanism. QUIRINUS BREEN. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company. 1931. Pp. 164.

John Calvin: The Man and His Ethics. GEORGIA HARKNESS. New York: Henry Holt and Company. 1931. Pp. 259. Price, $3.00.

THERE is a renewed interest on the part of Americans in John Calvin's life and work. Whether that denotes a reaction to Calvinistic and Puritanical morals, the so-called blue laws, in the present period of America's social experiment, or whether it is a critical examination of her capitalistic system, sometimes credited to Calvin as the more or less unwitting founder, it may be difficult to say. At any rate the studies are appearing.

The work by Breen is his dissertation submitted to the graduate faculty in candidacy for the degree of doctor of philosophy in the Department of Church History at the University of Chicago, and is the findings in technical research by a scholar.

We are introduced to the France of Calvin's childhood. Francis the First, thrown by his ambitions into conflict with the Holy Roman Empire, encouraged the renaissance, an interest in research and letters, illustrated well by the patronage extended them by the king's sister Marguerite. In such an atmosphere young Calvin grows to youth and enters the schools and universities where he comes into contact with the leading humanists of the day. Here also he would read Erasmus and the works of Luther then being translated into French.

Perhaps Calvin's own humanistic tendencies are best revealed in his Seneca Commentaries. This Neo-Stoicism "was a mighty factor in the breakdown of Roman sectarianism," for as old Stoicism had "stood for the equality of all men alike before God and the world-order," the new was making similar demands before Church and State. Likewise, Neo-Stoicism, as did the older form, promoted a free, scientific attitude of investigation, a search for the truth and an effort to make man responsible for his moral world. And thus, finally, man's highest satisfactions were to be found in doing his duty rather than in ecclesiastical rites and performances.

Thus Doctor Breen finds in Calvin, this teacher of the supreme sovereignty of the Will of God, much of the humanistic philosophy of his day; a high regard for the right, power, and ability of man. Even in the Institutes that position is clearly manifest:

Whenever therefore we meet with heathen writers, let us learn from that light of truth which is admirably displayed in their works, that the human mind, fallen as it is, . . is yet invested and adorned by God with excellent talents. If we believe that the Spirit of God is the only function of truth, we shall neither reject nor despise the truth itself, wherever it appear, unless we wish to insult the Spirit of God.

The second work, from the brilliant mind and pen of the Professor of Philosophy in Elmira College, gives us a striking portrait of John Calvin at his task in Geneva. We find him called to undertake a tremendous enterprise in the contemplation of which any man might well tremble. But having accepted it Calvin feels the divine necessity of accomplishing it. He therefore can be and must be a man of profound conviction and domineering persuasiveness that approaches absolute autocracy and intolerance of others.

Yet the ethics of the man is presented by Professor Harkness in a more gracious and kindly light than tradition has depicted. Calvin, of course, was a child of his time, and also of that task he had accepted as his by divine commission. The evils of the medieval age were all around him in the social structure. A new order must be established requiring firmness, but Calvin is much more "human" and lenient than are his Puritan successors. And in this one feels it necessary to agree. One who would continue to assert Calvinism outside of Geneva would be compelled to out-Calvin its founder.

The author rejects the theory that Calvinism in any way created the capitalistic system of the West. These two grew up together as the natural developments within their respective fields. True it is therefore that his theology did lend its benediction to the economic order but was not its creator. By his emphasis upon "the middle-class virtues"—industry, frugality, honesty and sobriety—the capitalistic spirit did claim consecration from his teachings.

The author, as is well known, is an ordained minister within the Methodist Episcopal Church. From that far extreme of theology out of "the study of this rugged figure has come a growing sense of comradeship—almost of personal friendship—and it may be that these chapters have endeavored, beyond their writer's original intent, to lift from Calvin's shoulders some of the opprobrium which has settled there through the centuries."

If that is true, and we think it is, it is a testimony to the painstaking research as well as to the brilliancy of the mind and facility of the pen of Professor Harkness.

R. E. E. Harkness.

The Significance of Karl Barth. Rev. John McConnachie. New York: Richard R. Smith, Inc. 1931. Pp. 288. Price, $2.00.

To those who are looking for an interesting and trustworthy description of Karl Barth, of his mental processes, of his method of preaching and teaching, of his inner spirit and of what he conceives to be his life-mission, this book is to be warmly recommended. The author knows Karl Barth both through personal acquaintance and through wide reading and has given us a vivid picture of him as a man and as a dynamic force in the religious life and thought of the day. He describes him as "a man of impressive personality, volcanic energy, with a keen dialectic mind, a reverent uplook, and a delightful sense of humor," and reckons him as "the first outstanding Reformed theologian in Germany for the last one hundred fifty years."

A good account is given of the influences that led Barth to his present theological position and of the extraordinary impression produced by his commentary on Romans. "It fell like a bomb on the playground of the theologians." The striking things in the book, aside from its stylistic and literary peculiarities, were its sharp rejection of the modern doctrine of the divine immanence and its extreme theocentric emphasis. These characteristics of the work gave a new direction to Protestant theology and brought with them a new terminology, consisting of such terms as "crisis," "existential thinking," "dialectic," "the two ages," "the moment," and *Urgeschichte*—terms which our author takes pains early in the book to explain. He then deals with Barth as a "witness" to the Word, as a "theologian" of the Word and as a "preacher" of it, concluding with an exposition of his view of the Christian life and a general estimate of the Barthian movement.

As an introduction to the practical or religious aspects of Barthianism and as an aid in securing a general historical perspective of the movement, I know no better book in English than this one by John McConnachie. But from the strictly theological and critical point of view the book is disappointing. The author had an article in the *Hibbert Journal* on the "Teaching of Karl Barth," in April, 1927, in which he appeared as a critic as well as a sympathetic expositor. But since then he has renounced the rôle of critic and become an obedient disciple. Of his earlier criticisms he says that as he has "come to understand Barth better and enjoyed the privilege of personal friendly intercourse with him, he has felt the force of these criticisms less and less himself; and what difficulties remain in his mind he is inclined to put down to still imperfect understanding." Such a capitulation is interesting and instructive, a tribute to the impres-

siveness of Barth's personality. But it leaves the critical reader as unconvinced by the Barthian theology as ever.

There are to my mind several decisive objections to the theology of crisis of which our author hardly takes notice. One is its fundamental dualism between time and eternity or between man and God. Mr. McConnachie tells us that Barth's tendency is to conceive of this dualism as ethical rather than metaphysical, but no solution of the theoretical difficulties involved in either form of dualism is even suggested. A second objection is the alliance of the Barthian theology with philosophical positivism or skepticism. Here Barth stands close to the American Humanism which he abominates. The fact is that a theology, no matter what it be, which feeds on philosophical skepticism will perish thereby. A third objection is the deep inner discord that runs through the whole system and that grows out of the effort to combine the Reformation type of Protestantism with the current positivistic philosophy. A fourth objection is the ambiguous or unusual sense in which so many terms such as "time," "history," "experience," "religion," "miracle," "revelation," "resurrection," and "atonement" are used, the result being a great deal of unclearness and confusion of thought. My own feeling is that Trendelenburg's remark about metaphysics might aptly be applied to much of the dialectic theology. It is, he said, "a systematic misuse of a terminology expressly invented for that purpose." The more I read Barth and the more I read such books as the present one about him, the more I am impressed with what seems to me his theological perversity.

Yet he undoubtedly is a preacher of remarkable power. He has a message of profound significance to our time, and such a study as Mr. McConnachie has given of him is abundantly worth reading. If not an aid to clear thinking in the field of theology, it is a religious tonic, and this after all is what we most need.

ALBERT C. KNUDSON.

The Word and the World. EMIL BRUNNER, Professor of Theology, University of Zurich. New York: Charles Scribner's Sons. 1931. Pp. 127. Price, $1.50.

THIS little volume is the published text of five lectures given in March of the current year in three British universities. It is outstandingly the clearest exposition of the Barthian Theology to appear so far. Professor Brunner is much more lucid than is Barth himself, and he is at his best in this present volume. The view-point is, of course, the same as was developed in his earlier lectures, published as *The Theology of Crisis*.

The pivotal doctrine is that the truth of Christianity is something different from any other religion, from ethics, metaphysics, or science,

and that distinctive element is "the Word of God." The personal God reveals himself to humanity in the Word. The truth of the Bible only becomes God's Word to you when God speaks to you through that Word. Until such time it is a merely human book. For the Christian the Bible is "the testimony or witness to the revelation of God in Jesus Christ." As Luther said, "the Scriptures are the crib wherein Christ was laid." So in the last analysis Christ himself *is* the Word.

The Word exposes to view the fact that human existence comprises a series of contradictions—God and man, grace and responsibility, holiness and love, faith and reason, eternity and time. The Barthian theology is built on this paradoxical character of human thinking that it believes inevitable. The Word of God exposes these contradictions in human experience, and then resolves the paradoxes by grace. Unhappily for the system the paradoxical way of thinking seems to have invaded it also. For the Barthians at once condemn human reason, and use it even to the point of dogmatism; they disavow philosophy in theology and yet they tacitly insist on a metaphysical dualism; they admit the value of critical Biblical scholarship, but they make no vital use of it.

Brunner writes vehemently against modern thinking which he regards as irreconcilably opposed to Christian thinking. Curiously enough he does not mean scientific thinking, though it is all but universally acknowledged that modern science is the outstanding feature of our modernity. Brunner rather means philosophy which, according to his description, seeks for emancipation from all authority outside human reason. Religiously he characterizes this as a deification of the Ego. Philosophical disputation is only remotely significant for theology. No one knows or can know who is right, "the realist or the idealist, the pantheist or deist or theist." When Brunner can write with so much theological certainty about God and at the same time admit that philosophically no one can ever be sure whether theism is right, it leaves the reader with the impression that there is a paradox here, fatal to his own theological scheme. If the hope of Christian theology rests upon such thinking as this, it is certainly in a bad way.

A. S. Woodburne.

Meeting the Challenge of Modern Doubt. James Gordon Gilkey, M. A., D. D. New York: The Macmillan Company. 1931. Pp. xi and 249. Price, $2.00.

Though to the reviewer Doctor Gilkey's statement on certain points does not prove constructive enough, yet the book is eminently worth six hours of careful attention by such ministers as have read widely, thought critically,

and are desirous of facing squarely the theological and philosophical "Hindenburg-line" confronting the kingdom's steady advance.

A free paraphrase of the classification Doctor Gilkey makes of the mental attitudes with which we must deal, would be as follows:

The first group is made up of those who are merely indifferent to the whole question of religion. How matters are decided in church conventions and conferences does not in the least concern them. That there were certain debated issues in the religious world of seven years ago they are dimly aware, because it was then an item of news comparable to a large church wedding or a popular football game. The outcome of the contest, however, to them could mean little, for between the contestants they had no preference, and about the principle, no concern.

The second group is made up of those who in their point of view and type of activities are preeminently destructive. For whatever reason—whether it be a one-sided body of information, a harrowing burden of ill health, an unhappy home life, or what not—though they may know something of religion, and feel keenly about it, their behavior is predominantly in the direction of criticism of and opposition toward any childlike and kindly attitude of faith. They look forward, but chiefly with pessimism and sarcasm. The flashes of helpful insight in their conversation to the contrary notwithstanding, in large measure their influence is critical and destructive. So important is the difference between this destructive and pessimistic group and the really *con*structive progressives that the distinction should long ago have been made in our minds, and insisted upon before the public. To some extent it was, but not with sufficient vigor.

The third group is constituted by those plain-minded folk who, being quite satisfied with the existing theological order, and unschooled in the terrific currents of the present rapidly changing scientific trend, are only irritated by the much heralded venturesomeness of today. They are some of our finest people and possessed of the most excellent devotional life. Their loyalty and worth are proven by the gift of themselves and their means to a generous extent. In certain important respects they are the precious substance of the church's life. Having found a highway of peace leading to a true sanctuary, anything which besets that highway greatly disturbs them. At the appearance of a threateningly new idea or condition, who of us has not seen the hot tears shine in their eyes, not the tears of anger or bitterness, but the tears of sorrow and anguish that a faith of long-standing worth, a faith well tried by themselves, seems threatened? They have tried to look into the new country of the world of tomorrow, but its religious implications seem so to shake the very foundations of their faith

that, with saddened heart and trembling voice they are compelled to admit that they do not care to venture at all into any other land than the land of yesterday and this morning. Somehow they can not quite be convinced that even the spiritually venturesome into the land of tomorrow will ever come out alive. Into that bewitching land they admit that *trails* have been cut; but the *cities* of God, *there to be raised up,* in which can dwell forever not only a few geniuses but the great masses also, yet remain.

Beyond these three groups, however, there is a fourth made up of the forward-looking persons who have had a partial or whole religious experience that has convinced them that they are on the right course as fully avowed Christians, yet of the fact that we are living in a changing world they are clearly conscious. They see that new discoveries of science are becoming the popular possession of all. They see that people are dealing very familiarly with psychological, social, scientific, and philosophical convictions which have within themselves an almost limitless amount of explosive power. Residing within this fourth group is the greatest hope for a radical influence by the church upon the world of tomorrow.

The author seeks then to gather the prevailing summary convictions or indoctrinations that the progressive preachers are seeking to establish. He names four. It will perhaps be best to quote these, for the present reviewer would take issue with the author on certain points in connection with them.

> The first of these convictions is, that there is at the heart of the universe, a living, loving God. In his sight human beings are infinitely precious, far too precious to be destroyed. This conviction the liberals of our time share with Jesus, and because of that fact they feel that they have the right to call themselves Christians —that is, followers of Jesus.
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> The second of their convictions is that this living, loving God initiated the vast growth-process which we term the process of evolution. Through it he called into being the inorganic world, then covered that world with living creatures, and finally brought forth the human race. This conviction is gained, of course, from modern science. It was utterly unknown to the men who wrote the Bible, and to the men who made the first formulations of the Christian view of life.
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> The third conviction of the liberals is that the purpose of our existence on the earth is the development of the finer mental and spiritual powers hidden within us. God has . . . put us here with a definite end in view—that we should learn to think, learn to achieve and create, and learn to understand and help each other. In this development of wise and kindly character, this perfecting of the personality, lie the purpose and the opportunity of our present existence.
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> The final conviction of the liberals is that, before every human being God will open, beyond death, a new life that will be literally endless. We shall begin that second phase of our existence with the mental and spiritual powers gained in this first phase . . . (Pp. 19, 20).

The present reviewer, as he looks into his own heart experience and seeks also to minister to the hungering and needs of hundreds of average people, finds the above statement "out of bounds" at one point, and greatly insufficient at two other points.

It is "out of bounds" when it makes evolution a matter of religious dogma instead of a matter of scientific discovery. The religious dogma is simply that He is creator *by whatever process*. Religion need not argue the process but she must possess the conviction.

It is "greatly insufficient" in that it "damns with faint praise" the doctrine of the incarnation, under the head of the first conviction. The present reviewer is in no way content with any interpretation of dogma that compromises a plain and blunt doctrine of sin in the human heart on the one hand, and, on the other, a plain and blunt acknowledgment of Jesus as the divine Saviour from sin. To him the unitarian position is quite inadequate, and from a pragmatic point of view is unsound scientifically.

To many of us the terms "modernist" or "liberal" have been quite distasteful on this score. We should like to see a new term invented to cover the attitude of evangelicals who are facing forward open-mindedly yet who make no apology for holding rather dogmatically to a constructive body of beliefs. Would not *"constructives"* be a good addition to our vocabulary?

HENRY G. WESTON SMITH.

Character Through Creative Experience. WILLIAM CLAYTON BOWER. Chicago: The University of Chicago Press. 1930. Pp. xiii and 276. Price, $2.50.

THE title of this book will not arrest readers generally, for it scarcely suggests what is contained under the cover. The religious leader who desires to gain a critical introduction to the principles of character acquirement and of education for fit character-making cannot do better than to engage himself in seminar fashion to interrogate this manual. It is a text for the study rather than for the snuggery. Psychology, pedagogy, ethics and religion are interwoven in the skills of identifying, analyzing, evaluating, and stimulating processes of personal character. Mr. Bower has produced a ground-breaking volume that will turn up the subsoil of the thinking of every man who applies himself to read it.

The author concerns himself with five subjects: to penetrate inside experience in order to learn the units of behavior patterns, to evaluate these patterns for purposes of educational selectivity and stimulation, to clarify the sequence of stages in the character-learning process, to determine procedures for harmonizing diverse behavior patterns into integrated selfhood, and to define the function of religion in terms of personal char-

acter. This is a pretentious program surely, but the author accepts such a task. Indeed, any introductory philosophy to the new education must carry through to the fulfilment of such an inclusive purpose in socialized personality.

The more he read in the book, the stronger the reviewer was convinced that the author must have written under pressure of circumstances that inhibited him from offering a thoroughly consistent position. For instance, his basic principle for studying experience is the situation-response-adjustment pattern; but he interjects frequently the phrase "organized impulses, habits, ideas, attitudes and purposes" as representing personality, and besides offers a fourfold explanatory scheme (pp. 35-38), neither of which, as he has used them, has any necessary part in the first-mentioned one. Later he employs the symbol "value" to show impressively its function in experience, but he disassociates it from its concomitant "attitude" until late in the book. Attitude-value is a *single* subject-object phase of experience of primary account to the psychologist. As for the "situation" area in learning, save for a rhetorical reference on a few isolated pages, Mr. Bower omits extra-human and cosmic factors in the social intercourse of man until he treats the rôle of religion in the second last chapter in the book. This is due to the fact that (following the lead of Coe and Ames) the "Great Society" bulks so large in his conception of the content of contemporary experience. Is this true in an age of growing interest in natural art and during the rise of a revolutionary world-view? Not only the techniques of science, which the author stresses in chapter two, but also the phenomena of the natural world figure markedly in the shaping of personality. Even so, why did the author not use his clear-cut distinctives of our society in terms of the appeals of science, industry and democracy (chapter two) to qualify the changing and unique types of problems wrapped up in current character-making processes?

Fundamentally the book is a question-raising text in the field of social and spiritual engineering. The author has balanced the utilitarian appeals of science with the appreciative tastes of art. He gives due regard to the behavioristic stress of psychology and also to the realm of moral ends in philosophy. Discounting the atomistic ethical-trait tendency in the position of such men as Charters and Yokum, he seeks functional ideals that have their suggestion within racial and personal experience and that return to the milieu of experimental living for their test of validity. Many will take exception to Bower's (and Coe's) view of religion as the revaluating agent of social values, and will claim that the author is guilty of the fallacy of projection when, having located religion in terms of highest

cultural values, he projects it into the universe to receive cosmic sanction. If the author had pursued his psychological pattern to its logical outcome he would have made the extra-human phase of man's objective experience a major factor in its own intrinsic right. Wieman has done this and taken the opposite position from that of Bower. What to many will be the finest contribution in the book, if one dare select, is Mr. Bower's theory of values and his relating of the appreciative and the pragmatic phases of experience.

The author is the professor of religious education and head of the department in the Divinity School of the University of Chicago.

STEWART G. COLE.

The New Dimensions in Religion. ALLYN K. FOSTER. New York: The Macmillan Company. 1931. Pp. 291. Price, $2.00.

DOCTOR FOSTER'S work for fifteen years has been that of ambassador for one of our great religious bodies to the college youth of America. For a decade and a half one passion has consumed him, namely, how one may pass over from the world of a pre-scientific era to our present-day world without losing that knapsack called religion. In better phrase he has spent these years in discovering how a religion indigenous to a pre-scientific world may be transplanted to a scientific world and made therein to thrive.

This thing the author has succeeded in doing for himself, for thousands of college students, and now in book form would do for us all. He sets himself to a task than which none is more urgent if Christianity is to capture the most privileged and thoughtful. He attempts a task which is nothing less than a justification of science to religion and religion to science, and a vindication of scientific procedure in the realms of both science and religion.

The book almost defies review, so generous is the writer with vigorous thought and apt illustration. It is a fine fabric one hesitates to rend. There are ten chapters, the first six of which, while dealing with concrete matters, serve to develop a method of procedure which is applied to more specific issues in concluding chapters. Thus these chapters run, "The New Vocabulary," "The Scientific Approach to Religion," "God Is Spirit," "Communion with God," "The Venture of Prayer," "Conscience, the Organ of Moral Advance," "Nexus," "Religion and the Theory of Evolution," "The Way, the Truth and the Life," "A Beckoning Universe and the Meaning of Faith."

This is more than a work of dovetailing science and religion; it reveals the scientist and the religionist as coworkers in decoding the message

of a living, dynamic universe. At this task they work in the contiguous worlds of the measurable (metrical) and the non-measurable (non-metrical), both of which are essentially "fields of force." In the final analysis that energy or force with which each constantly deals is but the expression of God as he manifests himself in the manifold phenomena of both science and religion alike.

Doctor Foster has given us a significant book, a book of wisdom. His thought is constructive, his spirit sweet and honest, while through the pages runs the pastoral passion of one who would pass on to his generation of bewildered folk that which in his own soul he has found good.

If the reviewer be not mistaken few will pass this volume by, and they to their own hurt.

WILLIAM R. MCNUTT.

The Teachings of Jesus. HARVIE BRANSCOMB. Nashville: Cokesbury Press. 1931. Pp. 384. Price, $2.50.

THIS volume was prepared as a "text-book for college and individual use" by a teacher well fitted to outline a course of study in this important subject. He occupies the chair of New Testament in Duke University and recently has been awarded a Guggenheim Fellowship for research abroad.

The first seven chapters deal with the materials from which are discovered the teachings of Jesus and his object and method as a teacher. While the writer holds that Jesus' teaching was "only incidental to his larger objective," namely, the bringing of his people into the kingdom of God, at the same time he regards teaching as "one of the primary aspects" of the Master's work.

After this quite comprehensive account of the sources of our knowledge of Jesus' teaching, its theme is shown to be the kingdom of God. This conception is traced through Jewish history, and attention is called to two significant facts: "the continuous domination of the Jews by pagan powers," and the influence upon them of Persian dualism. The latter is held responsible for the apocalyptic development of Jewish thought, which transferred the struggles for deliverance from this world to the world of spirits, caused the conception of the kingdom to become more supernatural and created a definitely pessimistic world outlook. Jesus preached concerning the kingdom of God because this hope had become the "basic conception of Jewish piety." The supremacy of God as king, the coming of a perfect day, the fellowship of righteous individuals having a common allegiance are vital religious conceptions which form the foundation of his teachings.

While the author believes that Jesus shared the expectation of his countrymen that God would shortly establish his kingdom in sweeping fashion, he calls attention to the fact that the principal emphasis in his teaching was upon the spiritual elements in the thought of the kingdom. God's rule over the human heart is the central thing and may be made actual at once. The Father is transcendent in his holiness, yet his loving character is such that he bestows good gifts graciously even upon his enemies, and in turn desires the love of his children.

"Thus Jesus taught that love lies at the heart of the universe and directs its processes; that God calls men into fellowship with and likeness to himself; that the divine blessings are given to men freely, not on the basis of their deserts but because of God's nature; but that the results of continued moral refusal are inexorable." In elaborating this view and its consequences for mankind the author discusses the righteousness of the kingdom, its meaning in terms of love, its expression in humility, sincerity and courage, and its relation to possessions and family life. The rewards of the kingdom which Jesus promised are summed up to be "the enriching, broadening and continuation of personal experience—'life, and that more abundantly.'" Prayer is presented as a means by which the individual "brings together God, life's ideal values, and himself."

After indicating Jesus' relation to the Jewish Scriptures, the Temple, and the Gentiles, and devoting a chapter to "Jesus' Words About Himself," the author concludes with a consideration of "The Originality and Authority of Jesus' Teaching."

The value of the volume for text-book use is enhanced by the subjects for discussion and review, and the carefully selected readings on related topics which appear at the end of each chapter. There is also a general index and an index to scripture passages.

Christian teachers will be glad to have at hand such a scholarly, sane, and inspiring treatment of so important a subject. One may well wish that the use of this worthy book might become general.

RITTENHOUSE NEISSER.

The Finding of God. EDGAR SHEFFIELD BRIGHTMAN, Professor of Philosophy, Boston University. New York: The Abingdon Press. 1931. Pp. 200. Price, $2.00.

THIS volume is a continuation of the studies which Doctor Brightman began in his book, *The Problem of God,* published last year. As in the preceding volume he indicated that the problem was partly man's and partly God's, so now he maintains that the finding is at once man's

finding of God and God's finding of man. Consequently the present studies have to do not only with the various avenues by which man searches for God, but lead the author to an investigation into the nature of God, which is of concern in discussing God's manner of finding man.

What is fairly obvious to the student sometimes requires to be reiterated for the layman. The fact that more than one way has been tried to find God is one such fact. Our author deals with revelation, reason, moral loyalty, and religious experience as four ways. We are reminded in the book of the ever-recurring dilemma as between mysticism and logic. The mystic is inclined to decry the logician as a religious guide. On the other hand the logician makes light of knowledge claims that will not stand the tests of rational methods. Need there be a dilemma, if one recognizes that both methods are used by persons of different temperaments. And, let us add, neither is final. As Brightman puts it, God's existence is never perfectly demonstrable, and yet God is in the real which confronts us in every moment of experience.

The most significant part of the present volume is that in which Professor Brightman develops his conception of a finite God, the thesis that he presented in the earlier work. In this he is partially replying to his critics, and in part developing his own position. Hitherto we have thought of the doctrine of a finite God as ordinarily associated with the view of the universe as pluralistic. But our author is a personal idealist. He rejects dualism as a solution that, despite its attractions, raises insuperable difficulties in connection with the problem of evil, the relation between mind and matter, and the relation between the divine and the human. The finiteness of God is, he maintains, due to the 'Given' in the nature of God. The divine consciousness includes elements that are passive as well as those that are active, form as well as content. His divine nature contains within itself a principle of delay and suffering. He is not an effortless Being, but one who has to struggle for the accomplishment of his all-wise purposes. "Every choice of God is limited not merely by the eternal necessities of reason (which prohibit contradictions), but also by the eternal and uncreated nature of divine experience." (P. 119.) It is a heroic attempt on Brightman's part to solve a problem of metaphysical theology. But it also raises difficulties. We would like to have defined more clearly what he means by "the eternal and uncreated nature of divine experience." As Dewey has shown us, "experience is experiencing." How can it have an element that is eternal and uncreated, since it has no existence until it is experienced? It is functional rather than ontological. Orthodox theology has always admitted that God could not do what was contradictory to his own nature, maintaining, of course, that all limitation

is self-imposed. To be sure, Brightman recognizes that God overcomes the obstacles to his will. He is "the Controller of the Given" or "the Suffering Servant."

A. S. WOODBURNE.

Pathways to the Reality of God. RUFUS M. JONES, Professor of Philosophy in Haverford College. New York: The Macmillan Company. 1931. Pp. xv and 253. Price, $2.00.

THIS book reflects two convictions of Professor Jones. The first is his conviction of the reality of God, and the second that the ways to an understanding of that reality are plural. In particular, he deals with the following pathways: faith, mystical experience, contemplation, the processes of nature, history, revelation, prayer, cooperation with the spiritual forces of the environment, and the divine-human Christ. Doctor Jones believes that each of these pathways contributes to the certainty of God. Some people walk by one pathway and others by other pathways, but the real source of spiritual assurance is God, the reality of whom is beyond a peradventure. The discussion is an accumulation of evidence from various sources which the author finds all points in the same direction.

Doctor Jones is well known for his careful work on the nature of mysticism. But, he is also a philosopher, and consequently, his treatment of the present subject is characterized by a breadth of view which is at once evident. He is ready to refute any charge of subjectivism that may be levelled against religion. He contends that religious people build up within themselves a spiritual order of reality, and that the universe itself in its deepest aspects is of such a nature that it cooperates with man in his moral strivings.

We do not impress something "spiritual" upon a non-spiritual universe. There is no need to postulate dualism between spirit and nature, for nature is itself potentially spiritual. Religion is then an immense unifying and integrative force in the life and loyalties of man. There are spiritual resources in the universe with which it is our privilege to cooperate. Our own spiritual characteristics offer the best point of departure for the understanding of God. He is more like the deepest reality in ourselves than anything else in the universe, and we are most like him when we arise to the greatest heights of our spiritual development.

Throughout the book we find Doctor Jones reiterating this emphasis. The most conclusive evidence of God in his opinion, is, after all, the human spirit through whom the divine traits of character are revealed. Those who are sure of the reality of God as a God of love are those through

whom that same love has been manifested. Man must turn repeatedly toward the spiritual resources about him for his nourishment, if his own best nature is to develop. Thus it is through the practical, rather than through theoretical expression that the knowledge of the reality of God is attained. The theologian's interpretation of the being and character of God is secondary.

Pathways to the Reality of God is decidedly a book to read. There are many flashes of insight in it, and the whole book is written in fine diction. The chapter on "The God of Philosophy" is a splendid exposition of the theological phase of the great systems of thought. In particular, the treatment of Plato, Aristotle, Plotinus, Kant, and Hegel is exceptionally able.

A. S. Woodburne.

Paths to the Presence of God. Albert W. Palmer, D. D. Boston: The Pilgrim Press. 1931. Pp. 105. Price, $1.00.

Anything written by Albert W. Palmer ought to be worth reading. This little book, *Paths to the Presence of God,* brings us again to the important problems connected with the living of our lives in this somewhat sordid and materialistic age in which we are called to live.

This is a splendid little handbook and might well be used by groups or Bible classes for study. As a devotional book, to be read a little at a time, perhaps at the close of the day, it would pay large dividends in moral courage and spiritual insight.

G. F. F.

A Faith to Live By. John Lewis. New York: Richard R. Smith, Inc. 1931. Pp. 148. Price, $1.50.

"Religion lives where life is mastered whether within or out of the church," says Doctor Lewis in the introduction of his book. He then adds: "Such mastery, however, needs profound reflection upon experience, the clarifying of confused issues by prophetic insight. This is the true task of the church." He might also have added that in lesser degree this is the task of his book since he states its purpose to be "an exposition of Christianity as unique insight into the problems of life."

His first effort to clarify "confused issues" concerns itself with what he terms "false gods." He means by this term false conceptions of God. The false conception attacked most fiercely is that which holds that God must keep us comfortable. From God he turns to faith, and surprises the religious man when he pleads for a faith for religion which is comparable to that known by science in its searchings. He then proceeds to give

the reader a bird's-eye view of "confused issues" which have had to undergo a redefining in the light of a scientific approach. Among these are revelation as information, the concept of miracle (at which point he argues that "the moment a miracle is something difficult to believe we must no longer use it as a stepping-stone to faith"), conversion, the kingdom of God, evil, and many others. Concerning evil, he stresses the point "that God does not prevent evil is not because he does not care, but because he cares too much to do more harm than good."

To ministers, the value of the book would be the opportunity it offers for one who is already familiar with the concepts which the author treats to come again in touch with "the point of view" of one conversant with science and religion. Christianity, to Doctor Lewis, becomes an acquisition of "the point of view" of Jesus in the light of modern science. The chief value of the book would seem to be for the layman who, without needing the detailed grasp of the minister, yet would like to acquaint himself with the new interpretations the scientific method has brought to old theological concepts. For here in brief, concise statements, "confused issues" are made meaningful for the one who finds himself bewildered in the present-day social order.

CLARENCE W. CRANFORD.

The Foundations of Bible History. Joshua and Judges. JOHN GARSTANG. New York: Richard R. Smith, Inc. 1931. Pp. xvii and 423. Price, $5.00.

DOCTOR GARSTANG, for seven years after the war, was the Director of the British School of Archæology in Jerusalem, and at the same time was the Director of the Department of Antiquities in Palestine. Previous to this he had had wide experience in Egypt and in Asia Minor as an archæologist and writer. Since that time he has been engaged in field work in Palestine, excavating in Ai, Hazor and Jericho. Hence he is one of the men who is entitled to write on archæology. This volume is indeed a work on foundations, as indicated in the title. Frankly recognizing that "the Bible contains perplexing inaccuracies" and accepting the conclusions of Pentateuchal criticism, after the most careful study of the geographical and the archæological evidences, he concludes that in the oldest of the sources, that is J and E, there is no radical flaw in their topographical and archæological material. "These old portions of the books contain the core of the historical narrative, and are relatively free from discrepancies, giving a straightforward and fairly continuous account of the sequence of events."

This latter, "a fairly continuous account of the sequence of events," is emphasized throughout the volume, and it is here that there will be

found a definite divergence of opinion. The author necessarily takes the Judges in sequence and then very ingeniously he fits the periods of oppression and of liberty into the background of Egyptian rule with the recurring periods of weakness and strength, which are made to synchronize with that of the Judges. Thus we have the exodus in 1447 B. C., the entrance into Canaan in 1407 B. C. and so on to the end. Two difficulties appear. One is that much of the germane J E material has been omitted, and the other is that it seems too good to be true. The reiterated twenty and forty years of Judges sounds much more like popular estimate than the statistics of the bookkeeper.

However the book itself is laid out on new lines. All the important archæological material known to date of the places mentioned in the J E sections of Joshua and Judges is used to illustrate the text. The descriptions in themselves are vivid, but add to this the fact that they are enforced by 12 city plans, 14 sketches, 19 maps and 73 plates, and you gain some idea of the wealth of material that is presented. Further, the fact that many of the plates contain two photos, and that all of these were taken by the author himself for the purpose of illustrating important features in the text, will indicate some of the values of the book. In addition to this, in an appendix of 50 pages, Professor Garstang has gathered all the important archæological material on all the places mentioned in the text. This book strikes out a new path, and for years will be indispensable to the Old Testament student.

I. G. Matthews.

The Taproot of Religion and Its Fruitage. Charles F. Sanders, Professor of Philosophy, Gettysburg College. New York: The Macmillan Company. 1931. Pp. viii and 266. Price, $2.00.

Professor Sanders thinks that because of our vast extent of knowledge and because of man's absorption in the things that have so multiplied our material comforts, religion has slipped into the rank of a special interest, or field of inquiry, like biology or chemistry or politics. To an extent this is true, but only when religion becomes an object of study, a series of courses in a curriculum. This is too superficial an approach for the author. He asks more pertinent questions than those ordinarily asked in an academic examination of the history and psychology of religion. The subject of his book indicates his conviction and his method of treatment. In seven chapters he unfolds his purpose to restore religion "to its rightful place of universal interpreter of life and master of civilization." I. "Its Place in Experience"; II. "Its Research Agent"; III. "Its Proving Ground"; IV. "Its Ally in the Mechanical Order"; V. "Its Unifying

Agent"; VI. "Its Institutional Form"; VII. "The Master of Civilization."

By *"Research Agent"* the author means the total self is active in religion, and the total self includes the fact of mysticism in experience. "The method of research in the mystical field is by contemplation." He pleads that our investigators "deal as honestly with the mystic data as they ordinarily do with sensory data."

Whatever wrong inferences may be made from the author's insistence on mysticism in chapter two are corrected by the third chapter. By *"Its Proving Ground"* is meant human reason. "Reason is called upon to sift, to organize and attest by constructive system in the field of religion in the same way as it does in the field of the natural sciences." The remaining chapter-headings are self-explanatory. Their exposition reward reading. College youth who come under the influence of such a teacher and are stimulated by such teaching are to be congratulated.

MILTON G. EVANS.

Psychology and Religion. A Series of Broadcast Talks. E. S. WATERHOUSE, Professor of Psychology and Philosophy, Richmond College, England. New York: Richard R. Smith, Inc. 1931. Pp. xxii and 232. Price, $2.00.

THE title of this book is well chosen. The contents include eighteen radio talks on various phases of the subject, psychology *and* religion. One could scarcely call the materials a text on the psychology *of* religion, for the author's major interest is in religion and its purification, rather than in an applied science. He chooses therefore to use such well-known principles of psychology as the powers of auto- and crowd-suggestion, "the unconscious," symbolism and projection, to point out how the experiences of religion may be understood more adequately by lay-people and how the practise of religion may be elevated to more fit levels. Because of his purpose and the public to whom he has addressed himself, he pitches psychology somewhat homiletically and administers it in homeopathic applications. The "talks" should have proved quite illuminating to listeners-in; in print they will remain no less helpful. Each subject deals with life, purpose, and venture, and manifests a literary taste highly superior to ordinary radio courses.

S. G. C.

The Indispensable Soul. WILLIAM H. CRAWSHAW. New York: The Macmillan Company. 1931. Pp. 315. Price, $2.50.

THE dean emeritus and professor of general literature emeritus at Colgate University has added another volume to his literary bookshelf. Out of a

lifelong interest in the claims of scholarship concerning the human selfhood, he has come to maintain with increasing certainty that neither science as mechanism, philosophy as materialism, nor psychology as behaviorism, can account for the inherent mystery of *homo sapiens*. The "soul" concept is indispensable to an adequate understanding of him.

What is the soul? Nobody knows, for it escapes the inquirer's most precise methods of knowing. By inference it is necessary in order to account for intuition, sensation, consciousness, mind, man. It is a spiritual essence, a vital spirit, akin to intelligence, which equips man to rise above the animal level and to progress far beyond his present stage of culture. At no particular moment and not by supernatural intervention, but in the slow, painful rise of self-conscious life in the evolutionary process has the human soul emerged in this world. Some men live so near the sub-human species that they possess the most rudimentary souls, whereas the most creative ones are nurtured in poets, artists, philosophers, mystics. The soul itself is the best argument for immortality.

The author has conceived his thesis in terms of the well known series of dualisms: brain-mind, body-soul, matter-spirit, science-metaphysics, and so on. From these he claims that the student fails to escape, save as he postulates an intrinsic element in man that is shrouded in mystery, but which, if known, would relate these apparent incompatibles into a necessary synthesis. The book is a classical illustration of how the concepts of traditional metaphysics clash with those of functional science and psychology, and of how they permit of no easy harmonization. In fine literary style and with sweeping eclectic argument Dean Crawshaw carries the reader forward to his desired end.

S. G. C.

History of the Christian People. Henry K. Rowe. New York: The Macmillan Company. 1931. Pp. 534. Price, $4.00.

An attempt to achieve the impossible! Who can present in one volume of some five hundred pages such a sweep of history as is involved in telling the story of Christianity's rise and extension from primitive days until the present and including not merely an account of those world influences in its formative period, its heroic endeavors in the face of the imperial collapse, its subsequent renaissance, but also the story of modern missions and the problems arising from current movements as coextensive as the race?

Yet it may well be said that Professor Rowe has done this more successfully than has any other.

However, the history of Christianity has become specialized. Every

period, every theme or subject requires detailed and distinctive scholarly approach and interpretation. The author has, indeed, these qualifications as a historian. But the field is too large to permit of such treatment. Therefore any criticism that is to be made of the book is not so much on what is said but on what, perforce, has been left unsaid.

For example, in writing of Jesus' first sermon in the synagogue of Nazareth the author says, " His neighbors rose riotously against him when he applied messianic prophecy to himself. . ." But was it not rather when he applied the grace of God to the Gentiles as well as to the Jews? And this element as the very heart of the teaching of Jesus, his appeal to his people to fellowship the Gentlies as well as the members of their own nation, to extend good-will to all, irrespective of race and class, seems to have escaped the notice of the author or else he has no room for its presentation. It is this lack of space that makes truths at times appear as but half-truths.

But a very real criticism is to be offered. In spite of the statement of the publishers that the book " conforms to the present-day interest in history which emphasizes the life of society, the share of the various classes in the higher movement of life, and the relation of the high cultural forces to the material conditions of group life " and in spite of the author's word that " the Christian religion was always a part of the life and thought of the people " and its history is to be written from that angle rather than from that of the merely " institutional or doctrinal " yet there are many evidences of the lack of this recognition as the story is told.

There is too great an indication that Christianity is thought of as an essence or body of truth brought into the world by Jesus, colored indeed by its Jewish setting, but without relationship to prior developments in Judaism or Hellenistic thought. So also Christianity is something that was brought to the Gentile world, suffering " the inevitable consequence of contacts with foreign ideas and customs and of the necessary adjustments to a world in which it must live and do its work." But rather is not Christianity that which was fashioned out of the contacts of these two worlds; the product of the meeting and mating of Judaism and Græco-Roman culture, as mediated by great spiritual personalities?

Again, the German Reformation is a certain teaching proclaimed by Luther, peculiarly adapted it is true to his own day and land. But, the merchants and bankers " welcomed the Reformation when it came." Were they not, however, with others of the social order the real creators of the Reformation? Could Luther have been possible had they not prepared the way and made the new age necessary?

It is in the treatment of the rise of the minor sects in America that

this failure to interpret the social causes is most evident. There is no indication that the author recognizes that the prophecy of William Miller that the world should end in 1843 is rooted deep in the terrible financial depression of 1837. The rise of Shakerism is passed over without revealing that it is a protest against the immoralities and sufferings of the new, revolutionary, industrial, and factory age. But perhaps the most self-condemning expression of the entire book is the sentence, "The most bizarre movement among quack religions was Mormonism," which needs no further comment.

In the story of the settlement of Pilgrims and Puritans in this land, Professor Rowe seems to hold still to the theory that the Pilgrims led the Puritans to adopt "the Congregational principle of limiting church-membership to persons of spiritual qualifications." Professor Burrage, however, in *The Church Covenant Idea,* has shown from early Puritan sources that this was the practise of these churches in England as early as 1557.

Professor Rowe has made a very valuable contribution to the history of Christianity for general and popular reading. The weakness of the book, as has been said, is the limitations set upon the telling of the whole story, which the author no doubt recognizes. There is great value in the list of questions asked at the conclusion of each chapter and the bibliography listed for each section.

R. E. E. Harkness.

The Present-Day Summons to the World Mission of Christianity. John R. Mott. Nashville, Tenn.: Cokesbury Press. 1931. Pp. 264. Price, $2.50.

This world-statesman has given to his world-wide public another universal survey and challenge comparable to that of his *Decisive Hour of Christian Missions.* Every man who believes in human accord and good-will, the necessity of intelligent fellowship among races, and desires to know how this may be accomplished and what is at present being accomplished toward these ends, should read the book.

Doctor Mott first of all presents world trends—nationalism with its fearful portends; economic depression and unemployment; but also the emancipation of women everywhere; a wider sphere of education; a search for more real and abiding religious values.

Then are set forth the various "summons" to Christianity as a universal religion. The summons of rural life with its abject poverty, especially in the Orient where the vast millions are burdened with a hopeless indebtedness and daily hunger, is the lot of the majority.

The summons of industry with the western exploitation of the east;

women and little children working from sunrise to sunset—the ugly, vicious system of the West's early nineteenth century transplanted to China, India and Africa. A girl of "six, even five" who came to a Chinese factory "at five in the morning and left at seven in the evening, and she received ten cents a day," had been paid an excellent wage according to the mill owner.

The summons of race, increasingly challenging because of the constantly growing contacts and interrelationships.

All this is a summons to Christianity to give to the world in a most practical and serviceable manner. The best fruits of all our sciences, mechanical and social, must be freely shared in an effort to obtain for mankind everywhere those greatest benefits after which all men are forever searching. The good-will of Jesus would urge the expansion of our education, our medical science, our agricultural methods, our high respect for human personality to all parts of the earth upon which man may live. The gospel of salvation becomes a gospel of sharing, serving, and cooperating.

The picture is not altogether dark. There are thousands of young men and women, conscientious and sincere, intelligent and scientific, who have dedicated themselves to the task, firmly convinced that it can be achieved, and man must achieve it if civilization and the race are to be saved.

R. E. E. Harkness.

The Making of Modern Missions. Stacy R. Warburton, Professor, Christian Missions in Berkeley Baptist Divinity School. New York: Fleming H. Revell Company. 1931. Pp. 196. Price, $1.50.

This is an unusual book on missions. The historical background of the missionary movement is traced throughout the history of Christianity. There are many who know about William Carey, David Livingstone, Adoniram Judson, and other great missionaries of the last century, but are comparatively ignorant about Saint Patrick, Boniface, Columbanus, and others whose missionary labors in other centuries were responsible for the Christianizing of our own race. Professor Warburton's book is invaluable in helping the student of missions to see the movement in perspective. He shows also very clearly that the missionary idea is the very genius of Protestantism.

In the last chapter he deals with the authority for Christian missions, emphasizing the uniqueness of the Christian message to the world. This uniqueness is referred to Christ himself. It is not so much any doctrine, as it is the person of Christ which makes Christianity distinctive. At

the same time, there are unequalled resources of moral idealism in the teachings of Christ, which also contribute to the authority for Christian missions. Fundamentally, the authority for the missionary enterprise we are told, arises out of the imperative demand of truth for universal proclamation. As Christians we have an inescapable obligation to make known to other people the truth of Him, who said, "I am the Truth."

A. S. W.

The Forest Hospital at Lambarene. Albert Schweitzer. English translation by C. T. Campion. Introduction by Karl Reiland. New York: Henry Holt and Co. 1931. Pp. 191 with maps and illustrations. Price, $2.00.

A book from the pen of Dr. Albert Schweitzer is always welcome, whether it be a scholarly disquisition, a work on music, or one of his charming missionary narratives. There could scarcely be a more effective reply to the critics of the missionary enterprise today than to point to Schweitzer. When a man of the large gifts of Schweitzer as theologian, philosopher, musician, physician and surgeon chooses to give himself to the people of equatorial Africa, because of his love for God and humanity, the task must be challenging. In the present volume the author relates with the charm of simplicity the narrative of four years' work at Lambarene. He gives us intimate glimpses of the trials and glories of missionary life, of the curious beliefs and practises of a primitive people, and of the fascinating experiences of a doctor in the tropics. Every person who has a particle of interest in human affairs ought to read this book. He will find it throbbing with life and adventure at every moment. Doctor Schweitzer will convince him, without argument, that the missionary enterprise is one of the most alluring and worthful, even in this modern world.

A. S. W.

Social Progress and Christian Ideals. A Symposium. Edited by William P. King. Nashville: The Cokesbury Press. 1931. Pp. 360. Price, $2.25.

The purpose of the editor is stated in the Foreword: "Questions of philosophy dealing with the ultimate reality, and of psychology dealing with the nature of human personality have for some months occupied the center of the stage. Matters of social and human relationships, however, cannot be side-tracked for any length of time . . . man's injustice to man has tremendous urgency. The contributors to *Social Progress and Christian Ideals* are careful students of our social situation, and write with force and directness. A comprehensive study is made of the entire range of our social problems."

Part 1: The Historical Perspective of Social Progress, four chapters, is written by Dr. James Myers, Industrial Secretary of the Federal Council of Churches. Part 2: Obstructions to Social Progress, three chapters, is prepared by Dr. Alva W. Taylor, a professor in Vanderbilt University. Part 3: Conditions of Social Progress, three significant chapters, is the work of the editor, Dr. William P. King, Book Editor of the Methodist Episcopal Church, South. Part 4: The Forecast of Social Progress, three sane and thoughtful chapters, by Dr. Howard E. Jensen, professor of sociology, Duke University.

Altogether a volume summating our best social thinking.

W. R. M.

The Church in the Modern World. G. Stanley Russell. New York: Richard R. Smith, Inc. 1931. Pp. 179. Price, $2.00.

This volume presents a series of discussions dealing with various aspects of the life of the church. The style employed by Doctor Russell is both easy to read and exceedingly expressive of the fine themes with which he is dealing.

Doctor Russell has had a wide experience in the ministry both in Canada and in England, and brings to his subject a lofty appreciation of the place and power of the church in modern society.

Without being too pedantic, the discussions are nevertheless on a high scholarly basis. There is hardly a page in the book which is not filled with interesting data and thought-provoking reflection.

The chapter on " The Church and Jesus " is both worthy and beautiful, while the chapters dealing with the social order, war, and race relationships, speak with no note of uncertainty and with a commendable spirit of courage, one might say almost, of daring.

This is a notable little volume, and any minister confronted with the varying changes in his own church-life will do well to read it and ponder over its findings.

Geo. F. Finnie.

Church and State in Massachusetts: From 1740 to 1833. Jacob C. Meyer, Ph. D. Cleveland: Western Reserve University Press. 1930. Pp. 261. Price, $1.50.

The design of Massachusetts' history is complex and intricate with its interwoven warp and woof of political and ecclesiastical threads. It is difficult still after these many years of study to trace clear the pattern and to separate distinctly the blending strains within the woven fabric.

Especially is this true for the closing period of the colonial age and the opening years of statehood when dissenters, politically and religiously, had

grown greatly in numbers. Steadily Baptists and Quakers had increased in strength, possibly due in large measure to the proximity of Rhode Island with its traditional hostility to the old Bay Colony. Episcopalians had entered with their demands for recognition, as all the colonies had become more completely subjects of the Crown. And in the affairs of state were many who objected to the restrictions of the church. All such within the domain of the colony were heartened in their position and made articulate by the Great Awakening, and especially by the ministry of Whitefield.

It is the story of this dissent and its continuous and persistent assault upon the theocracy until entire personal liberty is won that is told by Professor Meyer. With simplicity and directness, yet with scholarly insight and discrimination, he sketches the early history of the Puritan order in New England; the effort to establish a system of divine origin and commission rather than of religious freedom, and the steady growth of protest toward it. The difficulty the leaders themselves found in evolving a working scheme between church and state, eventuating in the Half-Way Covenant of 1662, is shown by the author to have been an inherent weakness that later resulted in the rise of the Separatists, dissenters and rebels within their own standing order. Little wonder this suppressed minority finally joined forces with the Baptists to achieve the victory of a free church and state.

The uncompromising struggle of this latter group to establish their own principles, refusing even to share in the state tax for the support of their churches, is impersonally told by means of abundant documentary materials. So also is the effort of the Episcopalians to obtain their equal rights, and the rapid growth of democracy as evidenced by the swift rise of Unitarianism. The final conflict as fought in the Constitutional Convention is a splendid illustration of how religious leaders in America have often won their purposes by legislative measures.

Professor Meyer has placed all students of this field and period under his debt. This is a work of impartial history and literary excellence, exceptionally well documented. Seventeen pages of well-chosen bibliography are given, and a carefully arranged index.

R. E. E. Harkness.

The Bible: An American Translation. The Old Testament translated by a group of scholars under the editorship of J. M. Powis Smith. The New Testament translated by Edgar J. Goodspeed. Chicago: The University of Chicago Press. 1931. Pp. xvii and 1,619; iv and 418. Price, cloth, $3.50; leather, $5.00.

The translators and publishers of the "American Translation" of the Bible are to be congratulated on the achievement of a great enterprise.

It was no easy task to produce a modern text of the English Bible that would not shock the reader's sense of propriety after his familiarity with the dignified King James' version. At the same time there was need for a translation that would make the meaning clearer to the average reader by eliminating many of the archaic forms of the older version. To be sure we have also Moffatt's translation into modern English. Some will prefer it to the present work; others will find the American translation better. The American translation has the advantage of being the work of a corps of scholars, a distinct gain in a task so great.

Extended comments on the work are not called for, since the two Testaments have been published separately and in use for some time. This reviewer found Professor Goodspeed's version of the New Testament very good in the studies of the teachings of Jesus in a missionary college. Probably many Americans are not aware of the fine act of Christian courtesy on the part of the University of Chicago Press in loaning the plates of the New Testament to the Christian Literature Society in Madras to enable them to bring out an inexpensive edition for India. Hundreds of Indian students are reading this modern version with delight and understanding.

Some chapters of the English Bible have become classics, such as the Twenty-third Psalm and the thirteenth chapter of the first letter to the Corinthians. One of the first things the ordinary reader does with a new version is to see what the translators have done with these classics. A distinct success has been achieved in this version in the preservation of the charm and nobility that marks the style of the old version, endeared to us by memories of rich experiences. At the same time the newer phrases are illuminating, and certainly help to make the old Book vital and fresh. The Old Testament translators have added paragraph captions, an advantage that might be extended to the New Testament with profit.

A. S. Woodburne.

Josephus on Jesus. With Particular Reference to Slavonic Josephus and the Hebrew Josippon. Solomon Zeitlin. Philadelphia, Pa.: The Jewish Publication Society Press. 1931. Pp. iv and 118. Price, $2.00.

Doctor Zeitlin, professor in Dropsie College for Hebrew and Cognate Learning, here presents a volume of one hundred and eighteen pages on the problem of the Christ passages in Josephus. To his task the author has not only brought a wealth of historic and philologic lore but he made a special trip into Russia to make use of special manuscripts, and in all had under his scrutiny the pertinent passages from six important manuscripts.

After a brief chapter on the life of Josephus, he deals with the question in hand in eight brief chapters. Eisler's theory that Josephus wrote a book in Hebrew or Aramaic on "the Captivity of Jerusalem" for the Jews who were scattered among the Parthians, that was afterward translated into Greek, and then into Slavonic, while he wrote another one on "the Jewish War" for Roman eyes, is held to be untenable. He then proceeds to show that the original Slavonic had no Christ passages, but these came in later, and the author who was acquainted with "The Acts of Pilate," the Gospels and some of the early Fathers was from the evidence of words, probably Eusebius. While throughout it is a case of Zeitlin *contra* Eisler and others as Reinach and St. John Thackary, the weight of the argument seems to be with Zeitlin.

I. G. Matthews.

The Parables of Jesus. George A. Buttrick. New York: Richard R. Smith, Inc. 1931. Pp. 274. Price, $1.00.

This is an inexpensive reprint of a work which was published in 1928. The author is a young man who was born in England, was educated in Manchester College, and for graduate work in Victoria University has received honors in philosophy, and later was further honored by Hamilton College in 1927 with the degree of doctor of divinity. The chapters of the book were originally delivered as a series of lectures dealing with the parables of the Passion Week of Jesus alone, which were later expanded into essentially the present form, and have received such favorable attention as to lead to the present edition of the work. Doctor Buttrick is now minister in the Madison Avenue Presbyterian Church, New York City. The publishers regard the volume as "the only modern successor to the standard works of Trench and Bruce." The reviewer is inclined to regard this estimate as an essentially correct one. It will be useful not only as a recent interpretation of the parables of Jesus but also from the point of view of the attractive style which the justly popular preacher who is its author commands. Thus the good qualities of the book and the low price at which it is now available promise to make it a useful aid in the continued interpretation of the teaching of Jesus. There are also full indexes covering both Scripture passages and the subjects treated in the various parables.

Frank Grant Lewis.

Jesus and Judas. S. Pearce Carey, M. A. New York: Richard R. Smith, Inc. 1931. Pp. 243. Price, $2.00.

Let him who meets with this book not push it aside carelessly thinking the subject does not deserve so extended a discussion or that it has already

been adequately treated. One who dips into the first few pages will find himself loath to stop reading until he has finished the volume.

The author frankly faces the many questions concerning Judas that press upon the careful reader of the New Testament narratives, such as, "Was Judas really a traitor?" "Was he the victim of preordained and determining fate?" "Why did Jesus call him as one of the Twelve?" etc. He discusses these in the light of a very careful study of the biblical materials. The gospel records of the "signs" which Jesus did are accepted as reliable and the Fourth Gospel is treated as the "authentic witness of John."

The book gives its unique account of the character and conduct of Judas in a sympathetic and convincing way, and finds in Christ's bearing toward him a "superlative disclosure of His chivalry and grace."

RITTENHOUSE NEISSER.

Christmas Traditions. WILLIAM MUIR AULD. New York: The Macmillan Company. 1931. Pp. 176. Price, $1.75.

THIS book on Christmas and its traditions is a fascinating treatise on the origin of Christmas as a Christian and Western institution. A great array of traditions, fables and history is here gathered and presented in a very interesting manner. At this time of year it ought to prove of far-reaching interest to ministers, Sunday-school teachers, and others who have accepted Christmas in the twentieth century just as they found it, but who have never known the whys and wherefores of it all. It is well written and quotes extensively from the best authorities.

One of the things that will interest many people in this volume is the inclusion of Latin, English, and German Christmas carols with the ecclesiastical associations which surround them.

GEO. F. FINNIE.

The Universe Within Us. R. O. P. TAYLOR. New York: Richard R. Smith, Inc. 1931. Pp. 165. Price, $2.00.

THE English rector is always an interesting character, so vitally different from the average minister as we find him in America. Doctor Taylor, who has written this singularly attractive book, *The Universe Within Us*, is no exception to that rule.

The book presents to us a scientific view of God and man, adorned in the most beautiful and fascinating manner by religious conviction and a lifetime of religious living.

To those who have wrestled with the problems of creation, evolution, and human progress, there will go a deep satisfaction from reading the

chapters devoted to these subjects. There is a delightful optimism found in the views held by this splendid interpreter.

This book might well be read carefully by ministers to whom it will bring much in the way of suggestion both for thought and preaching.

GEO. F. FINNIE.

Taming Our Machines. RALPH E. FLANDERS. New York: Richard R. Smith, Inc. 1931. Pp. 244. Price, $2.50.

THE social structure in which we are compelled to live our lives is perhaps as well described as could be in the term "Machine Age." This term implies both good and evil in our system of progress.

In this book, *Taming Our Machines,* Ralph E. Flanders tells us in unmistakable terms what we are losing from the Machine Age. But if anyone expects a wholesale condemnation of what the machine has done or is doing he will be disappointed, for the writer sees much that is good and promising in our industrial system and is optimistic of the future.

There is an amazing amount of information which does not generally reach the ordinary reader found in these chapters. The historical approach to our present problem is especially good, and should be read by anyone who intends to place an interpretation on the problems of our every-day living.

The book is well worth reading by anyone, but might especially be recommended to ministers and teachers.

GEO. F. FINNIE.

The Prospects of Humanism. LAWRENCE HYDE. New York: Charles Scribner's Sons. 1931. Pp. 249. Price, $3.50.

LAWRENCE HYDE is one of the most penetrating critics of the present day. His first book, *The Learned Knife,* was an analysis of science and human values, and evoked warm appreciation. The present volume is the second in a trilogy, the third of which is to deal with the philosophical study of religion. Although Mr. Hyde is so modest as to disclaim being himself a philosopher, no one who reads his works will doubt that he has a philosopher's insight as well as an artist's gift of fine expression.

The volume under review is a real contribution to the understanding of the much discussed philosophy of humanism. The author approaches the problems from an angle that is not like any other book on humanism that we have seen. He is not content to rake the surface of the ground, but digs to the roots of this new plant, to ascertain what measure of vitality it may possess. And his work has led him to view with distrust the pros-

pects of humanism. There is nourishment in the soil where humanism is attempting to thrive which this new plant is failing to assimilate. In Mr. Hyde's view humanism points to something beyond itself, and breaks down because of its failure to recognize the validity of the beyond.

The problem with which we are all concerned is the achievement of disciplined individuality. We must learn to control ourselves before our control of the environment can become effectual. In seeking that goal humanism teaches the reliance upon three cultural agencies: the rational, the ethical and the esthetic. It suggests that if people can be educated to the point of acting reasonably, respecting the moral law and responding to the beautiful, the problems of personality and society will be solved. Mr. Hyde examines this proposal, making his analysis concrete by dealing with the writings of the outstanding exponents of the humanistic doctrine, especially with Irving Babbitt and Middleton Murry.

Is the humanistic philosophy sufficient to answer the needs of individual persons in the world as we find it today? Our author's work is concerned with finding an answer to that question. His conclusion is that in neglecting or refusing to admit resources beyond the human, humanism is impoverishing humanity. The enrichment of life demands that we neglect nothing, but consider the whole of Reality. It comes perilously near a superiority complex when the humanist can be so certain that he is dead right and all the philosophers and devoutly religious people who have believed in God are wrong. Mr. Hyde suggests that the humanistic view of the self is too poor, and that an impoverished self leads inevitably to postulating an impoverished not-self as its complement. One of the most telling passages in the book is the comparison made as between what Mr. Middleton Murry and George Fox had to say about God. It certainly looks as though Fox had done more for the enrichment of life than Mr. Middleton Murry's neo-romantic humanism will ever do.

After reading the keenly critical analysis of the first two books in the trilogy, we await eagerly Mr. Hyde's third volume dealing with the philosophy of religion, hoping that his more constructive positions will be elucidated in that work. Meanwhile Mr. Hyde has thrown down a challenge which the humanist will have to meet.

A. S. Woodburne.

The Story of the Devil. Arturo Graf. Translated from the Italian by Edward Noble Stone. New York: The Macmillan Company. 1931. Pp. 296. Price, $3.00.

This is not, as the title might lead one to suppose, a study of demonology in the mythologies of the race. The concept of devils possibly arising

from belief by primitive man in maleficent spirits as well as in beneficent spirits, is barely referred to in the introductory chapter on "The Origin of the Devil."

The book is really a story of Satan, the Jewish and Christian devil, who, so far as these religions are concerned, had his origin in Mazdeism of ancient Persia. His growth in the Old Testament, from one of the angels in Heaven who "doubts holiness" in man and rather delights in putting man to the test, but who "is not properly a contradicter of God and a hinderer of his works" is briefly sketched. But Satan never does become very prominent in Judaism because of the "very nature of Jewish monotheism, which is so constituted that only with great difficulty can it find room for any positive dualistic concept. Jehovah is an absolute god, a despotic lord, extremely jealous of his own power and authority."

It is in Christianity that he attains to his fullness of stature. And this for at least two reasons. God now becomes the loving Father who seeks yearningly the fellowship of his children. And Jesus becomes the "gentle, radiant figure of the deity who for love of men himself became man, who for their sake shed his blood and suffered ignominious death." The refusal and failure of man to respond to that pure and sacrificial love can be explained only by positing a Power who strives heroically and continually to prevent such a response. Evil thus also becomes personified.

And Satan grows tremendously because of the holiness of that Person and the infinite extent of the achievement, necessary to defeat him and his nefarious works. In fact as the Virgin and Christ are exalted, and increasing emphasis is placed upon their part in the scheme of man's salvation, the devil attains immeasurable and gigantic proportions.

As may be expected therefore, Satan enjoys the greatest popularity throughout the Middle Ages. He is to be found everywhere and at any time. And his minions are infinite in number and character. So the book deals mainly with this period, telling the old stories of the frauds, tricks, and chicaneries of this host; their loves and their offsprings; packs with them; the pictures of hell itself.

The book should be read to show why the devil is either dead or dying, for any belief in him today is very largely a relic of these old myths and legends of the Middle Ages, rather than of any teaching concerning him that may be found in the Bible. Yet it may be presumed that many will be loath to be deprived of the consolation that comes from such a belief.

R. E. E. Harkness.

The Daughter of Abd Salam. The Story of a Peasant Woman of Palestine. Florence Mary Fitch. Boston, Mass.: Richard G. Badger, Publisher. Price, $2.50.

This book is not large but it is important. Doctor Fitch makes the daughter of Abd Salam tell her life-story. Here is truth that is as fascinating as fiction. Not that it is the life history of any one person. Better than that it is a composite and draws from a number of sources, all of which ring true to the actual. Miss Fitch, who is professor of Bible in Oberlin College, spent the year 1926-1927 in Palestine, and while there availed herself of every opportunity to study the life of the peasant women. This, together with her equipment for the chair of Bible, has enabled her to speak with authority. Charmingly written, touching the great life problems of the people, accurate in detail and giving in story form an inside view of woman's life, the book can be read with profit by all religious workers who are eager to understand the customs and the inner life of people akin to those who gave us the Bible.

I. G. Matthews.

Supervision of Religious Education. Ernest John Chave. Chicago: The University of Chicago Press. 1931. Pp. xv, 352. Price, $2.50.

In this text Mr. Chave has established a place for supervision that lifts it from the status of amateurism into that of professional skill. Long since an accepted prerogative in public-school circles, it remains to be taken seriously in religious education. If the cause of religion is to be enhanced through the church and kindred institutions, then resourceful, cooperative, tactful, and sympathetic leaders are required to raise church activities to creative religious levels. In the supervisor, whose purpose it is to inspire in lay workers a more excellent way of service, a radiant religious personality is as essential as a competency to apply tried and proven techniques.

It is the author's purpose to reveal to Christian leadership what marked progress has been made in the development of supervisory techniques. Borrowing freely from the experience of public schoolmen, he proceeds to set up a battery of conference schedules, record cards, questionnaires, conduct tests and measuring scales that is amazing in matters of detail and intention. To such skills he has added a discriminating selection of illustrative and bibliographical materials, in order to make clear how the religious art is accomplished. Besides treating the teaching situation in the church school, Mr. Chave devotes sections to supervision of group gradation, worship, interviewing, recreation, staff conferences, and

field secretarial work. The first three chapters (including most of the sixth) deal with principles of supervision; the remaining eight with methodology.

This book illustrates in a signal manner the chief elements of strength and weakness in religious education today. In the field of analytical and technical procedure the author's position represents a rare workmanship. It cannot be claimed that he is as adept in portraying the acts of religion, worship, and fellowship. Analytical psychology has taken marked precedence over *gestalt* psychology. When, for instance, the mechanics of worship have been observed minutely in terms of their component parts, how can there remain worship appreciation or understanding? Besides, is it not possible that Mr. Chave has approached the vehicles and symbolism of religion too rationalistically? Repeatedly, he stresses the virtues of the logic of language to the disparagement of those of the psychology of language. This narrow pragmatic emphasis is due primarily to the fact that, whereas the author is thoroughly conversant with social techniques, he is vacillating in his conception of the principles of religion. His definitions of religion and allied themes are so hypothetical that they do not make sound foundations for the superstructure of such pretentious methods. At one time the place of God in religious experience is conceived of as primary in life, and at another as an appendage to life. In places religion is subject to oversecularization, while again a rather orthodox organization of religious interests is advanced. Whether there are distinctly religious activities or rather only potential religious values in all activities remains a confusion in current thought that is thrown into naked relief repeatedly.

Religious education by curtseying so freely to secularistic culture has found itself in a rather dangerous pass. Shall it suffer discount by stressing scientific method to the neglect of philosophic principle? Besides, in grounding itself upon principle, shall it align itself chiefly with the rubrics of mechanistic philosophy or with the genius of historic religion? How can the technically-tested processes of modern science be made fruitful in cultivating the peerless art of religion? Mr. Chave's book forces the student of religion to think deeply upon matters of major consequence for the church and Christianity.

STEWART G. COLE.

The Clinic of a Cleric. W. A. CAMERON. New York: Ray Long & Richard R. Smith, Inc. 1931. Pp. 249. Price, $2.00.

THE minister of Yorkminster Church, Toronto, has had an unusual experience in the service of urban people. During the years he has witnessed processions of students, business men and flaming youth coming into

his church (and Sunday-evening theater meetings) and remaining to receive inspiration, counsel, and friendliness to carry them on their way. Few men on the continent have preached regularly to larger congregations, or have been privileged to confer confidentially with more mentally and spiritually disturbed wayfarers. He has noted the increasing complexity of their problems as the interests of big business, mechanistic thinking and commercialized avocations have spread. Psychology has displaced theology in his method of religious diagnosis, and the befriending acts of God and neighbor have proven more curative than sect, dogma or church rite.

This book affords the religious worker an opportunity to sit down and share with Mr. Cameron the rich resources of clinical leadership which he has gathered in a quarter of a century of competent practise. In the course of the meeting, he will not only observe the tactful methods of treatment which the writer has employed, but he will make the acquaintance of a wide circle of churchmen who have contributed one way or another to the art of healing wounded emotions and waning morale. Essays on such themes as fear, failure, worry, suffering, cynicism, facing the future, and so on, suggest that the range of the writer's interests are as broad as are the difficulties that annoy this generation of the sons of men. A fine mystical strain runs throughout the book that claims expression in well-chosen lines of verse and in echoes of the evangelical gospel.

STEWART G. COLE.

Gandhi at Work. Edited by C. F. ANDREWS. New York: The Macmillan Company. 1931. Pp. 407. Price, $2.50.

THIS is "more of his own story," as told by the Mahatma through C. F. Andrews, his intimate friend. Many readers will welcome this additional volume, because of "the Transvaal struggle." It is this struggle that reveals Gandhi at his best. It cannot be understood without knowledge of the political and economic and racial and social situations in South Africa that precipitated the struggle. The editor sketches briefly the South African scene and the evils of indenture, and thus sets the stage for his hero—and hero Gandhi was. The nature of the struggle, the forces engaged, methods employed, are realistically portrayed. Physical courage, mental alertness, moral passion, fine idealism are undoubted qualities of Gandhi in this novel combat of a single person with governmental procedure.

But Gandhi could not have succeeded so well, if others of equally passionate idealism had not aided in many ways. Some of the most

suggestive pages are those that tell of friends of other races and religions. Gandhi speaks of them with affection and gratitude, and his characterization of them makes them stand out in isolation, as if they were "insets" in a photograph of a much larger scene.

The book is valuable in describing what the hero did and suffered in experimenting with his theory of "soul-force."

MILTON G. EVANS.

The Ethical Religion of Zoroaster. MILES MENANDER DAWSON. New York: The Macmillan Company. 1931. Pp. xxviii and 271. Price, $2.25.

THE distinctive feature of this work on Zoroastrianism is its emphasis on the ethical element. This stands in contrast to the great body of works which concern themselves with the legendary and the metaphysical. The present work is for the most part a compilation of quotations from the Zend-Avesta. The arrangement of the Avestan passages is topical and includes all the important phases of the Zoroastrian ethics. By way of orientation, Mr. Dawson adds a brief account of the life of the Persian prophet, and a comparative table of Zoroastrian with Jewish and Christian sayings.

The author has wisely refrained from too much stress on Zoroastrian dualism. To be sure, he has quoted from the Gathas regarding the incessant conflict between Ahura Mazda, the God of light and goodness and Ahriman, ruler of darkness and power of evil. But thoughtful Parsis today will not admit anything ultimate about such a dualism. They believe it will some day be resolved in the ultimate victory of light over darkness, good over evil.

In discussing the ethics of Zoroaster our author has given us a good deal of information about the social and cult practises of that faith. One chapter is devoted to "Sun and Fire Worship." The most characteristic feature of present-day Parsi religion is the fire temple. In certain texts fire is referred to as the representative of God on earth. Hence adoration is due to it. Yet Parsis of today regard fire as symbolical rather than objective divinity. They claim that it is an instrument of worship, but worship is directed to God, not to fire.

The account which Mr. Dawson gives us of Zoroastrian eschatology is interesting. That includes a promise to the righteous that they will be able to cross the Kenvad Bridge, or sifting bridge for souls in safety. This bridge expands into a comfortable breadth for the righteous so that the crossing is easy and pleasant; but it shrinks to perilous narrowness when the wicked attempt to cross, "even unto a resemblance to the edge of a razor."

We are grateful to Mr. Dawson for this book. It is well arranged and has the merit of taking the reader to the sources. An index would have increased its value for reference purposes.

A. S. WOODBURNE.

Founders of Great Religions. · MILLAR BURROWS, Associate Professor of Biblical Literature and History of Religions in Brown University. New York: Charles Scribner's Sons. 1931. Pp. xi and 243. Price, $2.00.

PROFESSOR BURROWS has sketched in this volume the lives and teaching tendencies of nine of the great leaders of world religions: Lao Tze, Confucius, Mahavira, Buddha, Zoroaster, Moses, Mohammed, Nanak and Jesus. He has not had in mind the requirements of the technical scholar so much as the ordinary student of religion. His method of treatment makes an excellent approach to an appreciation of the faith with which each founder is associated. For the most part his selection of subjects is what one would expect. The reader gets very little about Brahmanism and Hinduism, because we do not associate them with personal founders. Still there might be almost as good ground for considering Krishna in connection with Hinduism as some of the others. Though the figure of Krishna is composite, it plays a more important part in the religious thought of India than either Mahavira or Nanak.

Our author is decidedly right in recognizing each of these religious leaders as in the main determined by the social and cultural milieu in which he shared. For the understanding of the social background of the leader, mythology may not be of equal importance with history. Nevertheless, it portrays the mental atmosphere that was one of the determinants in making him the founder of a new cult. Myths and legends at least reflect the impression made by the man on his followers. Doctor Burrows goes further, however, and endeavors to give his readers an insight into the soul of the leader. The result is not only an excellent portrait, but one that possesses the added charm of a good literary style. The concluding chapter is an excellent comparative study, bringing out the main parallels and divergences as between the beliefs and teachings of the founders.

A. S. WOODBURNE.

The Tarka Samagraha of Annam Bhatta: An Introduction and Exposition. S. PARTHASARATHY. Madras: Published by the author. 1931. Pp. xxvii and 172.

INDIAN universities are awakening to the necessity of training their students in the learning of their own ancients. One result is that teachers and scholars are giving to the English reading public the results of their

researches. The present volume is a valuable contribution to the understanding of Indian logic, until recently sealed to those unacquainted with Sanskrit. Mr. Parthasarathy of the philosophy department of the Madras Christian College has given a clear exposition of one of the best texts in Indian logic—the *Tarka Sangraha.*

The *Tarka Sangraha* analyzes the fundamental categories of thought into seven groups, substance, quality, action, generality, particularity, inherence and negation. The qualities enumerated are twenty-four, one of which is *buddhi* (intelligence). *Buddhi* takes two forms, apprehension and remembrance. Apprehension may be right or wrong, right knowledge yielding a correct understanding of causality, and wrong yielding doubtful, false, or erroneous assumptions. Right knowledge again is analyzed into perception, inference, comparison, and verbal knowledge. The doctrine of inference involves, of course, a consideration of the syllogism. The Nyaya philosophers were the great logicians of India, and they are responsible for the five membered syllogism. An example will make clear this distinctive type of syllogism. Following Mr. Parthasarathy:

1. Proposition ..... The hill is on fire.
2. Reason ..... Because it smokes.
3. Example ..... Wherever there is smoke, there is fire (as in kitchen).
4. Application ..... So is this hill.
5. Conclusion ..... Therefore the hill is on fire.

We congratulate Mr. Parthasarathy on his lucid treatment of a difficult subject.

A. S. Woodburne.

Shall Laymen Teach Religion? Erwin L. Shaver. New York: Richard R. Smith, Inc. 1931. Pp. 188. Price, $1.50.

The author always illumines any phase of church school education with which he deals. In this particular volume the title is taken from the discussion of the crucial situation to which Part 1 is given, namely the fact that with the coming of the professional teacher and director, the layman has said, "Let George do it," and thereupon has proceeded to resign. This is not only unfortunate, but wholly unnecessary. The professional must not permit himself to displace the lay teacher and leader. His task is to create policy and program, to supervise instruction, and to educate the lay forces into a staff competent to realize his own ideals for the school.

But to the foregoing discussion only thirteen pages are given, the major portion of the book being devoted to a presentation of those con-

siderations which must enter the working knowledge of vigorous lay leadership. Part 2 carries six chapters under the heading "The New Program and the New Methods," while Part 3 lists five chapters under "Every Church Training Every Leader," and a concluding, Part 4, is entitled "A Challenge to Lay Leaders."

W. R. M.

Religion in Life Adjustments. Samuel Nowell Stevens. New York: The Abingdon Press. 1930. Pp. 147. Price, $1.50.

The Abingdon Press has specialized in producing books of religion for laymen. The view-point is consistently forward-looking and constructive. *Religion in Life Adjustments* is no exception to the rule. The author shows with clarity and enthusiasm that psychology can be an aid to our understanding of religious experience and in stimulating higher forms of such experience. Sometimes at the expense of scientific accuracy of detail, but never with the intention to blink fact or mislead the reader, he sets forth the principles of the higher way of life adjustments in such a manner that the average reader can understand them and will desire to explore them. Perhaps the most helpful part of his book are those sections dealing with current maladjustments in the religious life, illustrative cases, and therapeutic values. In so doing he introduces the reader to a helpful list of reference readings.

S. G. C.

Strength of Will. E. Boyd Barrett. New York: Richard R. Smith, Inc. 1931. Pp. 190. Price, $1.50.

Much of the moral dereliction of our own times is probably due, not so much to deliberate intention toward wrong-doing, but, to a flabbiness of will by which men are betrayed into all forms of wrong action or inaction, as the case may be.

This book, *Strength of Will,* is an honest effort to present a technique and system of training by which the will may be strengthened. While it is based upon the soundest psychology, it is stated in the simplest and plainest manner so that all may understand it and profit by it.

Mr. Barrett has done what so many correctors of our bad habits forget to do; he has not only pointed out the habits that should be corrected but has given us in this volume definite instructions in the form of exercises by which the will may be brought back again to life and made a useful moral and corrective force in living.

The mere purchase of this book, however, will never strengthen any-

one's will, but it will lay down for any earnest seeker a way by which he may improve himself in this matter.

It is a good book, well written and well worth reading.

GEO. F. FINNIE.

The Parables of Emiloh the Mystic. MILEHAM L. O'HARRA. Boston: Richard G. Badger (The Gorham Press). 1931. Pp. 164. Price, $2.00.

TWENTY-EIGHT beautiful homilies are presented in this volume. Each begins with a similitude and gives a helpful emphasis to some Christian truth. Throughout it is evident that the author has the imagination of the poet, the mind of the thinker, and the heart of the pastor, with the result that the book is delightful, sane, and inspiring.

R. N.

Barbed Arrows. ROY L. SMITH. New York: Richard R. Smith, Inc. 1931. Pp. 171. Price, $1.50.

THIS is a volume of sermons with attractive titles stated in the very briefest of forms so that hardly any of them exceed more than two or three pages. They may prove of some value to those who are too lazy to think through their own outlines.

G. F. F.

Open Doors in Religious Education. JOHN WALLACE SUTER, JR. New York: Richard R. Smith, Inc. 1931. Pp. xiii and 128. Price, $1.25.

THE director of religious education of the Protestant Episcopal Church offers here a group of essays on significant phases of pastoral theology. One quarter of the volume is devoted to the subject of worship. Children and their religious counselors in the church are looked upon as open doors that invite fellowship of a high-minded spiritual kind. The author would urge the parish ministry to avail themselves of this rare opportunity to enter in, in order to develop better types of Christian character. A fine inspirational tone accompanies the materials.

S. G. C.

Bodyguard Unseen. VINCENZO D'AQUILA. New York: Richard R. Smith, Inc. 1931. Pp. 279. Price, $2.50.

AN autobiography which proves that "truth is stranger than fiction." The author ran away from New York in 1915 to join the armies of his Italian fatherland in the Great War. Brought face to face with "War and folly" he does some straight thinking, and makes the irrevocable decision never to stain his hands with the blood of one of his fellows.

" From that moment," he says, " I was sensibly in possession of a power indomitable in character—I felt like a superman. The God-Power, as I came to name it in the days ahead, was in me!" The rest of this remarkable story has to do with the way this " Bodyguard Unseen " protects and directs him. The book is of unusual interest in its revelation of human strength and weakness. The hero, devoid of fear, leads reconnoitering expeditions into no-man's-land. As typist at headquarters he confesses that he was " actually writing the death warrant, so to speak, of the very boys " from whom he had just parted. Yet he seems to see no inconsistency between these acts and his view of non-resistance. In order to get " out of the trenches by Christmas " he has himself reported sick when he is perfectly well. On the way to the hospital he really becomes seriously ill because of his unselfish consideration for others. When he sees that the war is over he determines " to get home and start life anew before those hosts of boys out of a job could return from France."

While the author claims that he has " no motive in mind " in writing his story, it is a valuable addition to the literature against war. From first to last it is a gripping, startling, and convincing presentation of the follies of war, and of the conviction of at least one man that God is with those who oppose it.

RITTENHOUSE NEISSER.

The New Priesthood. J. WARREN ALBINSON. Boston: The Gorham Press. 1931. Pp. 105. Price, $1.00.

DOCTOR ALBINSON writes especially to his brethren in the Episcopal household of faith as the chapter-headings indicate: " The Call of the Church " (for a great ministry), " Why It Is Not Answered," " The Remedy," "A Diocesan or General Salary Fund," "A Threefold Diaconate," "A Sanctified and Satisfied Priesthood." It would be better to say that while his thought is cast in the mold of Episcopal polity, he deals with matters common to all, and he deals with them most sanely. Chapter two which considers the call to the ministry is most wise and timely.

W. R. M.

Laughing Stewardship Through. GUY L. MORRILL. New York: Richard R. Smith, Inc. 1931. Pp. 178. Price, $1.00.

THE author is Director of the Department of Stewardship, Board of Christian Education, Presbyterian Church, U. S. A. He presents in seventeen chapters the case for the practise of Christian stewardship in all the reaches of personal and social life. The title of the book seems unfortunate. It sounds like a joke-book. On the contrary the writer knows that the subject of stewardship is rather unsavory, or, as he says,

it is a bitter pill. He proposes to sugar-coat said pill with fine, good humor—and we avow that he succeeds. Really, here is a clever book.

W. R. M.

The Threshold of the Temple. CHARLES L. VENABLE. New York: Richard R. Smith, Inc. 1931. Pp. 151. Price, $1.50.

THIS little volume is prepared for the pastor's class, that group of young people whom he is preparing for church-membership, or whom, already in the membership of the church, he would induct into a fuller understanding and juster appreciation. The contents are arranged in twenty-four chapters which are both instructional and inspirational, each concluding with a few questions for discussion. The work is well done; any pastor may purchase the book assured of no disappointment—at least, so thinks the reviewer.

W. R. M.

BOOKS RECEIVED

Important books will be reviewed in a forthcoming issue.

Collected Papers of Charles Sanders Pierce. Edited by CHARLES HARTSHORNE and PAUL WEISS. Volume I. Principles of Philosophy. Cambridge, Mass.: Harvard University Press. 1931. Pp. xvi and 393. Price, $5.00.

A History of Indian Literature: From Vedic Times to the Present Day. HERBERT H. GOWEN. New York: D. Appleton and Company. 1931. Pp. xvi and 593. Price, $4.00.

La Sagesse Du Bouddha. GEORGES GRIMM. Paris: Libraire Orientaliste. Paul Geuthner. 1931. Pp. 125.

We Need Religion. ERNEST FREMONT TITTLE. New York: Henry Holt and Company. 1931. Pp. ix and 156. Price, $1.50.

Bible Readings and Program Topics. B. Y. P. U and B. A. U. for 1932. Edited by J. E. LAMBDIN. Nashville, Tenn.: Sunday School Board, Southern Baptist Convention. 1931. Pp. 176.

The Abolition of Poverty. HARRISON E. FRYBERGER. New York: The Advance Publishing Company. 1931. Pp. 152. Price, $1.50.

Has Science Discovered God? EDWARD H. COTTON, Editor. New York: Thomas Y. Crowell. 1931. Pp. lviii and 308. Price, $3.50.

Sermons in Argot. JAMES I. VANCE. New York: Richard R. Smith, Inc. 1931. Pp. vii and 308. Price, $1.50.

The Minister and Family Troubles. ELISABETH ANTHONY DEXTER and ROBERT CLOUTMAN DEXTER. New York: Richard R. Smith, Inc. 1931. Pp. xii and 97. Price, $1.25.

Sermons I Have Preached to Young People. Edited by SIDNEY A. WESTON. Boston: The Pilgrim Press. 1931. Pp. 170. Price, $1.60.

Great Sermons by Young Preachers. Arranged by L. KELLER. New York: Richard R. Smith, Inc. 1931. Pp. xii and 244. Price, $2.00.

My Tomorrow's Self. SAMUEL MCPHEETERS GLASGOW. New York: Richard R. Smith, Inc. 1931. Pp. 152. Price, $1.50.

The Christian Saga. NORMAN TOWER BOGGS. New York: The Macmillan Company. 1931. Two volumes. Pp. 571 and 1,071. Price, $9.00.

Religious Behavior. DAVID M. TROUT. New York: The Macmillan Company. 1931. Pp. xiv and 328. Price, $4.00.

The Affective Consciousness. HOLBERT H. BRITON. New York: The Macmillan Company. 1931. Pp. ix and 391. Price, $3.00.

Serapion of Thmuis Against the Manichees. ROBERT PIERCE CASEY, Ph. D. Cambridge: Harvard University Press. 1931. Pp. 80. Price, $1.50.

Modern India. Edited by SIR JOHN CUMMING. London: Oxford University Press. 1931. Pp. viii and 304.

Girls Who Achieved. WINIFRED and FRANCES KIRKLAND. New York: Richard R. Smith, Inc. 1931. Pp. 132. Price, $1.00.

Short biographical stories of fifteen famous women.

Points for Emphasis. HIGHT C. MOORE, Litt. D. Nashville, Tennessee: Sunday School Board, Southern Baptist Convention. 1932. Pp. 255.

A vest-pocket commentary on the International Sunday School Lessons for 1932.

The Science of Leadership. ERWIN L. SHAVER. Boston: The Pilgrim Press. 1931. Pp. viii and 176. Price, $1.00.

A pupil's work-book for the training course for those of high-school age. Published under the supervision of the Leadership Training Committee of the International Council of Religious Education.